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1916/17

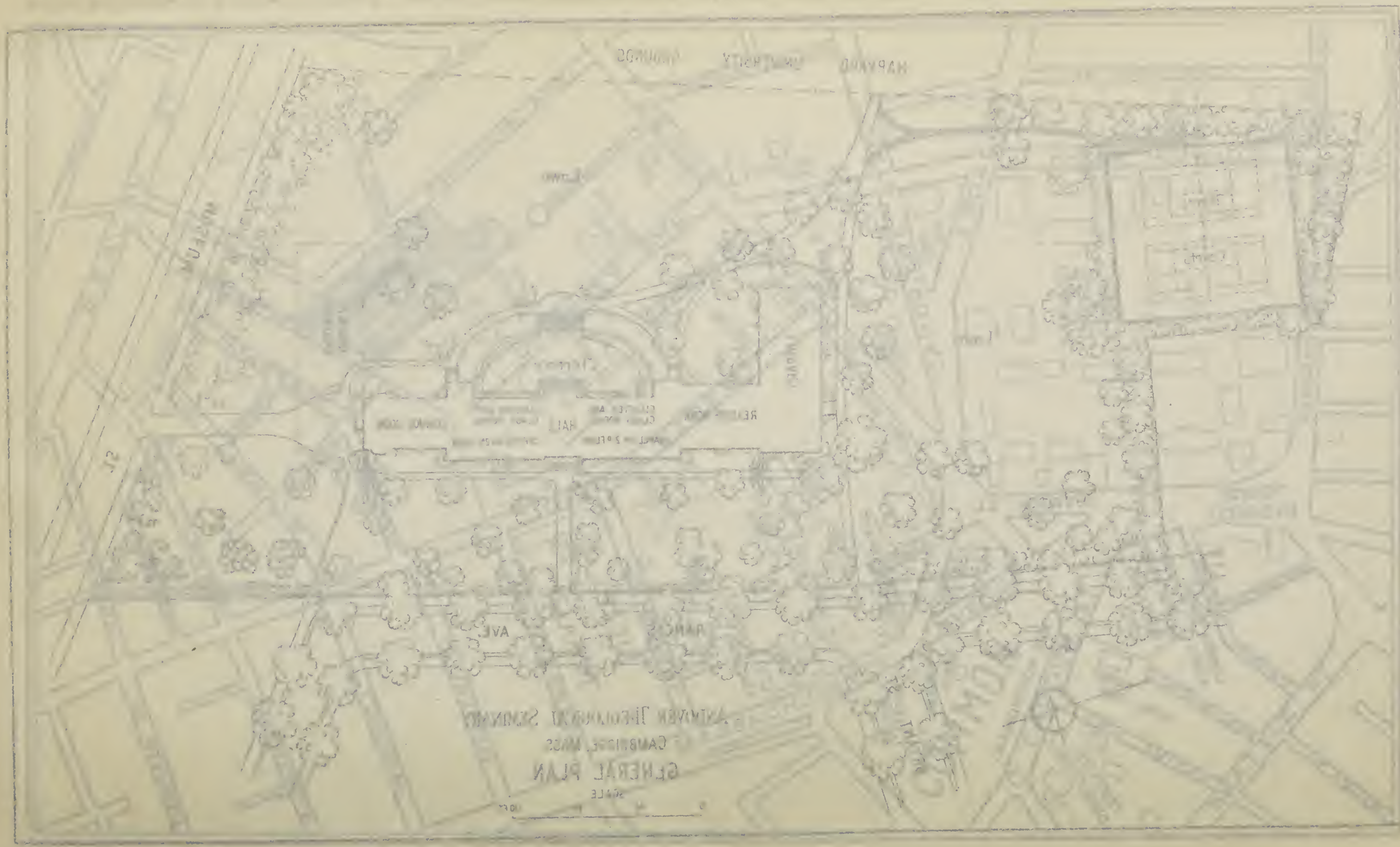
Catalogue

of

Andover Theological Seminary

1916-1917

Cambridge, Massachusetts


HARVARD UNIVERSITY BUILDINGS
MUSEUM
AVE.
GENERAL PLAN
SCALE

HARVARD UNIVERSITY GROUNDS

Tennis

Courts

Lawn

Lawn

LIBRARY

Terrace

READING ROOM

CLOISTER AND CLASS ROOMS

HALL

CLOISTER AND CLASS ROOMS

COMMON ROOM

CHAPEL ON 2ND FLOOR

OFFICES ON 2ND FLOOR

DORMITORY (TO BE BUILT)

MUSEUM

ST.

FRANCIS AVE.

BRYANT ST.

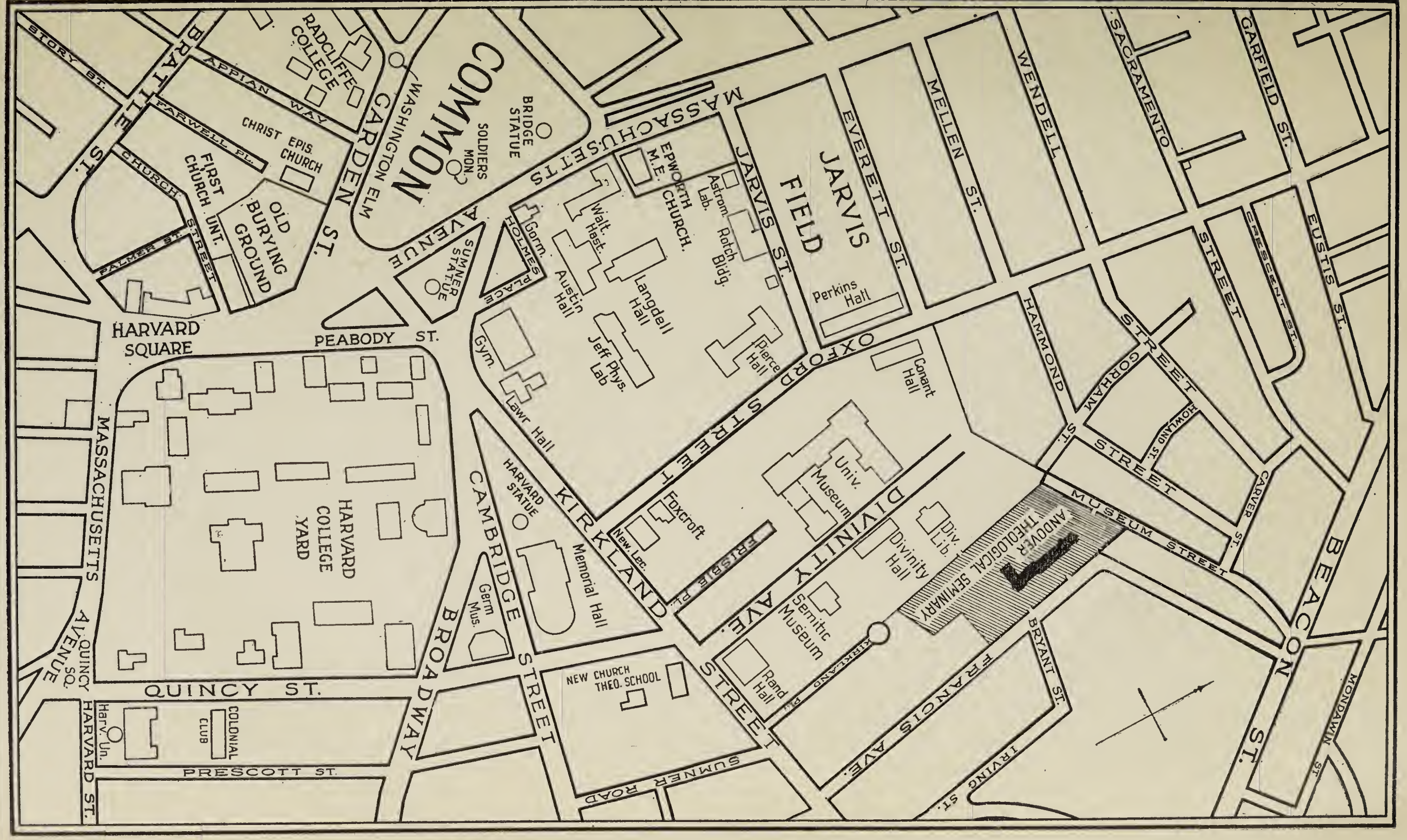
ANDOVER THEOLOGICAL SEMINARY

CAMBRIDGE, MASS.

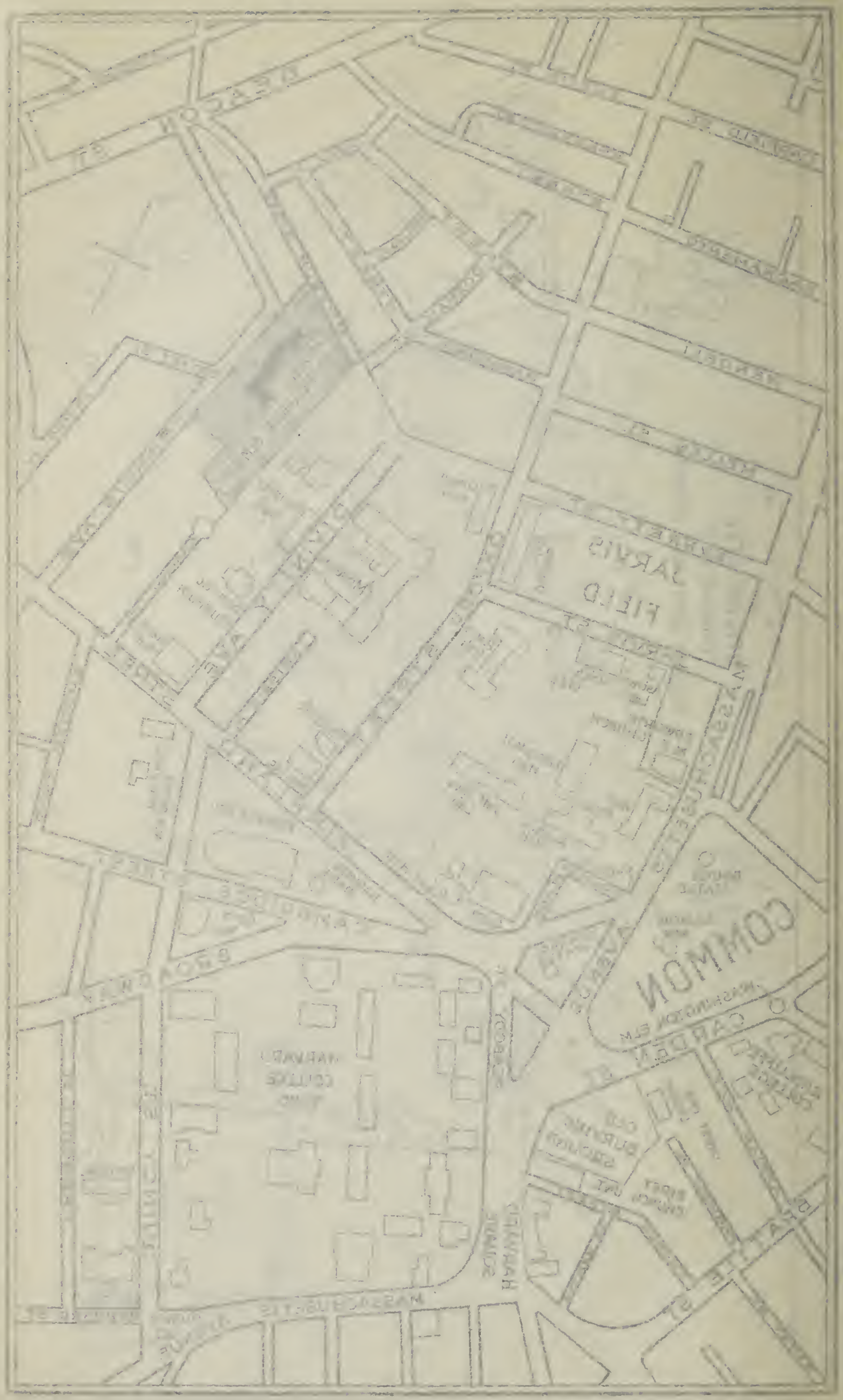
GENERAL PLAN

SCALE

0 40 80 120 FT.



To reach the Seminary from Boston take Cambridge Subway on Tremont Street, foot of Park Street, to Kendall Square (first stop). Transfer to Beacon Street surface line and get off at Museum Street. Or continue in Subway to Harvard Square, and walk across Harvard College Yard and through Divinity Avenue.


JARVIS
FIELD
COMMON
HARVARD
COLLEGE
YARD
HARVARD SQUARE

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ANDOVER THEOLOGICAL SEMINARY (EAST FRONT)

CATALOGUE

OF

ANDOVER THEOLOGICAL SEMINARY

ONE HUNDRED AND NINTH YEAR

1916–1917

CAMBRIDGE, MASSACHUSETTS

1917

CALENDAR

1916

Sept. 26, Tuesday, Seminary Year begins.
Oct. 12, Thursday, Columbus Day: a holiday.
Nov. 30, Thursday, Thanksgiving Day: a holiday.
Dec. 23, Saturday, Christmas Recess begins.

1917

Jan. 2, Tuesday, Christmas Recess ends.
Feb. 12, Monday, Second Half-year begins.
Feb. 22, Thursday, Washington's Birthday: a holiday.
April 15, Sunday, Spring Recess begins.
April 21, Saturday, Spring Recess ends.
May 30, Wednesday, Memorial Day: a holiday.
June 18, Monday, Alumni Meeting.
June 19, Tuesday, Graduation Exercises.

Sept. 25, Tuesday, Seminary Year begins.

TRUSTEES

The office of the Trustees is at Room 812, Tremont Building, Boston.

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LIBRARY COMMITTEE: The Rev. Harris G. Hale, *Chairman;* the Rev. Charles L. Noyes and Mr. William F. Whittemore.

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THE HON. JAMES F. JACKSON	BROOKLINE

FACULTY*

ALBERT PARKER FITCH, D.D.
Bartlet Professor of Practical Theology; President of the Faculty
29 Follen Street

EDWARD YOUNG HINCKS, A.M., D.D.
Smith Professor of Biblical Theology
58 Washington Avenue

WILLIAM HENRY RYDER, A.M., D.D.
Norris Professor of New Testament Interpretation
148 Main Street, Andover

JOHN WINTHROP PLATNER, A.M., D.D.
Brown Professor of Ecclesiastical History; Taylor Professor of History
1 Shady Hill Square

DANIEL EVANS, D.D.
Abbot Professor of Christian Theology
15 Lancaster Street

WILLIAM ROSENZWEIG ARNOLD, PH.D.
Hitchcock Professor of the Hebrew Language and Literature
17 Francis Avenue
(Absent during 1916–17)

RAYMOND CALKINS, A.M., D.D.
Lecturer on Preaching, 1917–18
19 Berkeley Street

JAMES LEVI BARTON, D.D.
Hyde Lecturer on Foreign Missions, 1917–18

OWEN HAMILTON GATES, PH.D.
Librarian of the Andover-Harvard Theological Library
97 Avon Hill Street

ARCHIBALD THOMPSON DAVISON, PH.D.
Instructor in Church Music; Organist and Chorister
22 Francis Avenue

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* Arranged, with the exception of the President, in the order of college graduation.

HARVARD DIVINITY FACULTY*

WILLIAM WALLACE FENN, A.M., D.D.
Dean; Bussey Professor of Theology
5 Divinity Avenue

FREDERIC PALMER, A.M., D.D.
Managing Editor of the Harvard Theological Review
11 Quincy Street

EPHRAIM EMERTON, PH.D.
Winn Professor of Ecclesiastical History
19 Chauncy Street

GEORGE FOOT MOORE, A.M., D.D., LL.D., LITT.D.
Frothingham Professor of the History of Religion
3 Divinity Avenue

DAVID GORDON LYON, PH.D., D.D.
Hancock Professor of Hebrew and other Oriental Languages; Curator of the Semitic Museum
12 Scott Street

EDWARD CALDWELL MOORE, PH.D., D.D.
Parkman Professor of Theology; Plummer Professor of Christian Morals
21 Kirkland Street

JAMES RICHARD JEWETT, PH.D.
Professor of Arabic
44 Francis Avenue

IRVAH LESTER WINTER, A.B.
Associate Professor of Public Speaking
Hubbard Park

JAMES HARDY ROPES, A.B., D.D.
Hollis Professor of Divinity; Dexter Lecturer on Biblical Literature
13 Follen Street

KIRSOPP LAKE, M.A., D.D.
Professor of Early Christian Literature
40 Quincy Street

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* Courses offered in the Harvard Divinity School are accepted by Andover Seminary for its degree, according to the plan described on pages 19ff. of this Catalogue.

HENRY WILDER FOOTE, A.M., S.T.B.
Assistant Professor of Preaching and Parish Administration
22 Highland Street

ROBERT FRANZ FOERSTER, PH.D.
Assistant Professor of Social Ethics
11 Shady Hill Square

HARRY AUSTRYN WOLFSON, PH.D.
Instructor in Jewish Literature and Philosophy
25 Divinity Hall

GEORGE LA PIANA, S.T.M., PH.D.
Austin Teaching Fellow
27 Divinity Hall

SUPERINTENDENT OF BUILDING AND GROUNDS
JOSIAH REGINALD CROCKER

REGISTER OF STUDENTS

GRADUATES

John J. Banninga A.B. Hope Coll. 1898 A.M. Hope Coll. 1901	*Holland, Mich.*	Andover 17
Max Hunter Harrison A.B. Knox 1913 S.T.B. Andover Theol. Sem. 1916	*Knoxville, Ill.*	Andover 7

SENIOR CLASS

William Aitchison A.B. Bowdoin 1915 Bangor Theol. Sem. 1914	*Rutland*	Andover 10
Floyd Henson Black A.B. Carson-Newman 1911	*Huntingdon, Tenn.*	36 Gorham St.
Robert Campbell A.B. Bowdoin 1916 Bangor Theol. Sem. 1914	*Everett*	Andover 16
Harry Cartlidge A.B. Mt. Allison Univ. 1915	*Chester, N. S.*	Andover 11
Ray Chapman A.B. Dartmouth 1916 Bangor Theol. Sem. 1913	*Wakefield*	Andover 1
George Duncan Kirkpatrick A.B. Drury 1912	*Oklahoma City, Okla.*	Andover 15
Shibly Daibes Malouf A.B. Syrian Prot. Coll. 1909	*Cambridge*	Divinity 35
Everett Alonzo McGarey A.B. Geneva Coll. 1907	*Watertown* 101 Winsor Ave., Watertown	
Laurance Robbins Plank A.B. Univ. of No. Dakota 1914 A.M. Columbia Univ. 1916	*Minneapolis, Minn.* 20 Haviland St., Boston	
John Clark Reilly A.B. McGill Univ. 1910	*Montreal, Canada*	64 Wendell St.

James Walter Reynolds A.B. Hiram Coll. 1904 A.M. Hiram Coll. 1905	*Cambridge*	48 Irving St.
Luther Thomas Smith A.B. Univ. of Vermont 1910	*Hardwick, Vt.*	Andover 14
Harold Linson Stratton A.B. Yankton 1913	*Yankton, So. Dak.*	Andover 9
Arthur Stanley Wheelock A.B. Dartmouth 1914	*Needham*	Andover 8

MIDDLE CLASS

Edwin Percy Baker Univ. of Virginia 1915 Crozer Theol. Sem. 1916	*Charlottesville, Va.*	Andover 4

JUNIOR CLASS

Ralph Ernest Bayes A.B. Yankton 1916	*Cambridge*	80 Wendell St.
Kapriel Bedrosian A.M. Harvard 1916 Theol. School of Van 1902	*Lawrence*	33 Wilmot St., Lawrence
Richard Theodore Broeg A.B. Wesleyan 1916	*Cambridge*	Andover 3
Aaron Wallace Canney A.B. Bowdoin 1916	*Kezar Falls, Me.*	Andover 2
Ambrose Clark DeLapp A.B. Morningside Coll. 1915	*North Middleboro*	North Middleboro
Egbert William Ashford Jenkinson B.S. Tufts 1916		63 Rawson Rd., Brookline
Sherrill Bronson Smith A.B. Washburn 1913	*Topeka, Kan.*	Andover 5
Rees Williams A.B. Marietta 1916	*Burlington*	Burlington
Eugene Clark Worman A.B. Yale 1908	*Brookville, Ohio*	1619 Massachusetts Ave.

SPECIAL STUDENTS

Alexander Joseph Allen A.B. Clark Univ., Atlanta, Ga. 1910	*Columbus, Ga.*	31 Catawba St., Roxbury
John Russell Coombs	*Lawrence*	Divinity 3

HARVARD STUDENTS TAKING COURSES IN ANDOVER SEMINARY

Abner Carroll Binder, A.B.	*York, Pa.*	Divinity 24
John Bancroft Bisbee, A.B.	*Arlington Heights*	Paige 31, Tufts College
Walter Carl Brauer	*St. Louis, Mo.*	Divinity 19
Robert Pierce Casey	*Dorchester*	114 Park St., Dorchester
Douglas Hilary Corley, A.M., S.T.B.	*Cambridge*	7 Howland St.
Ralph Marshall Davis, A.B., B.D.	*Omaha, Ill.*	821 Broadway, So. Boston
Joseph Tuckerman Day, A.B.	*St. Louis, Mo.*	67 Oxford St.
Donald Harvey Dorchester	*Bristol, Conn.*	52 Irving St.
William Gaskin, A.B., S.T.B.	*Derry, N. H.*	Divinity 28
Henry Goodson Ives, S.B., B.D.	*Andover, N. H.*	Divinity 29
Habib Ibrahim Katibah, A.B.	*Yabrûd, Syria*	Divinity 35
Frederick Arthur Keep	*E. Milton*	Wadsworth 5
Georges Salim Kukkhi, A.B., B.D.	*Alexandria, Egypt*	Divinity 30
Stephen Christian Lang	*Quincy*	81 Edison Park, Quincy
Francis Scott Mackenzie, A.M., B.D.	*Montreal, Canada*	20 Acadia Park, Somerville
Jay West Thompson, A.B., S.T.B.	*St. Helens, Ore.*	72 Mt. Vernon St., Boston
Christie George Tokas, B.D.	*Everett*	46 Glendale St., Everett
Wilson Ezra Vandermark, A.B., S.T.B.	*Cambridge*	49 Irving St.
Victor Hall Vaughan	*Kingston, N. Y.*	Matthews 36
Gordon Boit Wellman, A.B., S.T.B.	*Malden*	Andover 12

STUDENTS FROM THE EPISCOPAL THEOLOGICAL SCHOOL TAKING COURSES IN ANDOVER SEMINARY

Michael Paul St. Agnan Huntington	*Lexington*	Lexington
DuBose Murphy, A.B.	*Concord*	Lawrence 20
Robert Groves Rogers, A.B.	*Brooklyn, N. Y.*	Lawrence 22
William Emery Soule, A.B.	*Exeter, N. H.*	Exeter, N. H.

FROM THE NEWTON THEOLOGICAL INSTITUTION

Edward Milton Addison Bleakney, A.B., B.D. *Stoneham*
314 Main St., Stoneham

SUMMARY

Graduates	2
Senior Class	14
Middle Class	1
Junior Class	9
Special Students	2
	28
Harvard Students	20
Students from the Episcopal School	4
From the Newton Theological Institution	1
Total	53

COLLEGES REPRESENTED*

Bowdoin College	3	Morningside College	1
Carson-Newman College	1	Mt. Allison University	1
Clark University, Atlanta, Ga.	1	Otterbein University	1
Columbia University	1	Syrian Protestant College	1
Dartmouth College	2	Tufts College	1
Drury College	1	University of North Dakota	1
Geneva College	1	University of Vermont	1
Harvard University	2	University of Virginia	1
Hiram College	1	Washburn College	1
Hope College	1	Wesleyan University	1
Knox College	1	Yale University	1
Marietta College	1	Yankton College	2
McGill University	1		

THEOLOGICAL SEMINARIES REPRESENTED*

Bangor Theological Seminary	3
Crozer Seminary	1
Theological School of Van	1

* None but Andover students are included in these tables.

RECIPIENTS OF DEGREES

On Commencement Day, June 19, 1916, the degree of S.T.B. was conferred upon the following persons:

Thomas Bruce Bitler — Hamilton
Bangor Theol. Sem. 1913
A.B. Bowdoin 1915

Max Hunter Harrison — Cambridge
A.B. Knox 1913

Charles Alfred Hatch — St. Albans, Vt.
A.B. Bowdoin 1913

Don Ivan Patch — Beverly
Bangor Theol. Sem. 1908
A.B. Harvard 1911

Nelson Allen Price — Rangoon, Burma
A.B. Syracuse Univ. 1912
S.T.B. Boston Univ. 1915

George Ben Roberts — Ashburnham
A.B. Harvard 1913

Herbert Duncan Rollason — Hanover, Conn.
A.B. Brown 1913

George Ernest Russell — Upton
A.B. Lawrence 1913

Paul Eugene Shannon — North Dana
Ph.B. Hamline Univ. 1908
A.M. Harvard 1911

Alfred Wheeler Stone — Concord Junction
A.B. Bowdoin 1910

Roger Eddy Treat — Warehouse Point, Conn.
A.B. Harvard 1913

Gordon Boit Wellman — Malden
A.B. Harvard 1910

FARRAR ROOM

ANDOVER THEOLOGICAL SEMINARY

Andover Theological Seminary was chartered on June 19, 1807, and opened for instruction on September 28, 1808. The Preamble of its Constitution declares that the aim of the founders was to make provision "for increasing the number of learned and able defenders of the Gospel of Christ, as well as of orthodox, pious, and zealous ministers of the New Testament." In the establishment of the Seminary, men of different theological views united upon a platform that endeavored to express the common faith of the churches which the school was designed to serve. The founders formed large and far-seeing plans for the instruction of students in the chief branches of Christian learning, and for their training in the duties of their office, providing opportunities for a more thorough preparation for the ministry than was then obtainable elsewhere in this country.

The ideals of the founders have guided the Seminary through all its history. Though under no ecclesiastical control, the school has always recognized its responsibility to the churches. It has striven to conceive the truths of the Christian religion in living forms of thought rather than in a traditional phraseology, and to present them in the full force of their appeal to the heart and conscience, as well as to the intelligence of men. Its courses of study have constantly been adapted to contemporary conditions and needs, in order that it might give to the churches men thoroughly furnished for the work of the Christian ministry.

For one hundred years the Seminary served the purpose of its founders on Andover Hill, giving instruction to more than 3,500 students, and sending out 2,172 graduates. Then new conditions and altered needs demanded new methods and larger resources. Accordingly, the opening of the second century of its existence witnessed the removal of the Seminary to Cam-

bridge and its affiliation with Harvard University. By means of this affiliation, all the educational resources of the University have become available for the students of the Seminary, while at the same time the institution continues independent in organization and government, and maintains its separate Faculty.

In 1914 arrangements were made with the Episcopal Theological School of Cambridge whereby courses of instruction in that institution have become available for Andover students, and correspondingly Andover courses are thrown open to students of the Episcopal School.

Besides enjoying the rich educational advantages of a great university, and the opportunities for personal cultivation which the many musical and artistic agencies of Boston afford, Andover students are brought into contact with the best religious life and work of New England, not merely through the Congregational churches of Boston and the surrounding cities, but also through other churches and organizations of almost every variety and name. The schemes for social betterment and the numerous philanthropic activities of a great metropolis, all close at hand, constitute an instructive and inviting field of observation, furnishing both incentive and illumination to the student who aims to apply his Christianity to the fundamental needs of men.

LOCATION AND EQUIPMENT

The Seminary building is located upon land adjacent to that of Harvard University, facing Francis Avenue on the east and near Divinity Avenue on the west. It comprises a fireproof library wing, known as Bartlet Hall, containing a stack for 200,000 volumes, five seminar-rooms, a catalogue and delivery room, and offices for the Librarian and his assistants; a reference library, known as the Moses Stuart Reading Room, accommodating fifty readers; and the main building, containing four lecture-rooms, the chapel, the faculty-room, professors' studies, offices of administration, the Missionary Museum, and temporary dormitory accommodations for about fifteen students. Extending to the north of the main building is a spacious hall, known as the Farrar Room, designed for the social use of the students.

MOSES STUART READING ROOM

The architectural feature of the group is the massive central tower, dedicated to the memory of the pious founders of the institution. The building is equipped with the latest ventilating appliances, is heated with hot-water, and lighted by electricity.

The building is soon to be enlarged by an additional wing, which will form the third side of the quadrangle and will supply needed dormitory accommodations for the increasing number of students who at present are obliged to room outside.

LIBRARIES

The Andover-Harvard Theological Library contains nearly 107,000 volumes and 53,000 pamphlets. Its two constituent parts are the library of Andover Seminary, consisting of 65,936 volumes, and that of the Harvard Divinity School, consisting of 42,146 volumes. The combined collections are unexcelled in the several departments of Biblical study, in historical, systematic, and practical theology, and in missionary literature of every kind, and they offer unusual opportunities for theological research. The Library is maintained and administered jointly by the two schools, and is open not only to their own officers and students, but also to all members of the University and of the other professional schools in Cambridge and vicinity. Its privileges may easily be secured by other persons pursuing theological studies.

The Moses Stuart Reading Room contains about 5,000 reserved volumes, comprising the usual works of reference, the books most frequently used in the several departments of study, books temporarily reserved for the use of classes, the most recent accessions to the Library, the principal religious periodicals both American and foreign, and the current literature of various churches and other benevolent organizations.

The Library hours are from 9 A.M. to 5.30 P.M. every weekday during term time, and from 9 A.M. to 5 P.M. during vacations. The Reading Room is open also in the evening from 7 to 10 o'clock (Monday to Friday during term time).

The Harvard College Library, consisting of about 790,000 volumes and 458,000 pamphlets, is rich in theological literature

and ecclesiastical history, and is open to Andover students on the same terms as to students of the University.

The Library of the Episcopal Theological School, consisting of 15,000 volumes and about the same number of pamphlets, is open to officers and students of Andover Seminary.

THE SEMINARY YEAR

The one hundred and tenth year begins September 25, 1917, and ends June 18, 1918, with a recess of ten days at Christmas and of one week in April. Columbus Day, Thanksgiving Day, Washington's Birthday, Good Friday, and Memorial Day are holidays. Every student is expected to be present punctually at the opening of the year, and to register at the Seminary Office on Tuesday, September 25, between 11 and 1 o'clock.

ADMISSION

The Seminary is open to all Protestants without discrimination. Every applicant for admission must present a certificate of church membership, a certificate of graduation from a college which has a course of study approved by the Faculty, and letters of recommendation from at least two responsible individuals. If the applicant is not a college graduate, he must satisfy the Faculty that his education is substantially equivalent to that of a Bachelor of Arts. Students from other seminaries which have corresponding requirements for admission and similar courses of study may be admitted to advanced standing on presenting the proper credentials.

Graduates of theological seminaries may be admitted as Graduate Students, and may carry on advanced work, either in regular courses suited to their needs, or in private research under the direction of the Faculty. But applicants who have already pursued graduate studies elsewhere, or who have incurred domestic responsibilities, will be received into the Seminary only if they give evidence of exceptional ability, and can offer some cogent reason for prolonging the period of their academic residence.

Young men who are not qualified for admission to regular standing may be admitted as Special Students, and attend such lectures as the Faculty advise. Special students are not eligible for scholarships, nor are they candidates for the degree.

INSTRUCTION

The Seminary offers instruction in all the main departments of Theology, viz., the Old Testament, the New Testament, Church History, Systematic Theology, and Practical Theology. The affiliation with the University opens to Andover students a variety of additional courses not only in each of the theological departments, but also in the allied fields of the History of Religions, Ethics, Philosophy, Sociology, and Economics. In general, under the plan of affiliation, the two institutions seek to combine their resources in one comprehensive and harmonious scheme of theological education.

Through the affiliation of the Episcopal Theological School with Harvard University, the courses of instruction offered in that School become available for Andover students.

Students may receive all of their instruction from Andover teachers, or they may divide their work between the Seminary and the University. If they desire to take Harvard courses they must register in the University; but such double registration involves no additional expense, nor does it interfere with their regular standing and their privileges as Andover students. Each year's work must be arranged in advance, in consultation with the Faculty and with their approval. Not more than five courses should be taken in any one year.

DEGREES

The Andover Degree. Every candidate for the degree of Bachelor of Divinity in Andover Theological Seminary must fulfill the following requirements:

1. He must have received the degree of Bachelor of Arts from a college of recognized standing, or give evidence that he has an education equivalent to that represented by such degree.

2. He must have completed the work of fourteen courses of study approved by the Faculty, and have passed satisfactory examinations in the same. Six of the required fourteen courses are prescribed, and eight are elective.

The following introductory courses, or their equivalents, are prescribed:

The History of Israel (Old Test. 4, *half-course;* or Old Test. H4).
Introduction to the Old Testament (Old Test. 5).
Introduction to the New Testament (New Test. 1, *half-course;* or New Test. H1).
The Theology of the New Testament (New Test. 16; or New Test. 3).
Outlines of Church History (Church History 1; or Church History H1).
Systematic Theology (Theology 2).
The Office of the Ministry and the Art of Preaching (Practical Theology 1; or Practical Theology H1).

Of the eight elective courses, five must be chosen from those offered by the Faculty of the Seminary or the Faculty of the Harvard Divinity School; three may be chosen from those offered exclusively under the Harvard Faculty of Arts and Sciences.

3. He must have been in residence at the Seminary for at least one year, and have attended not less than four courses offered by the Faculty of the Seminary. But a candidate coming to Cambridge after completing two years of theological study at another institution will be deemed to fulfill the latter part of this requirement by attending three Andover courses.

4. He must have a working knowledge of the Greek language.

NOTE

In requiring of every candidate for the Seminary's degree a certain number of introductory courses, covering the several departments of theological study, the Faculty is guided by two considerations. First, the Seminary is a professional school — as much so as is a school of law or a school of medicine — designed primarily to fit young men for the efficient and successful exercise of the ministerial office. The vast majority of its students have been, and it is hoped will continue to be, candidates for the active Christian ministry, to whom the course of study leading to the degree is the principal preparation for their life work. There is a minimum of professional knowledge and

training which is indispensable for the proper discharge of the duties of the Christian pastor and preacher. He needs to know, at least in broad outline, the contents and the purpose of the Old and New Testament Scriptures; the history of the Church which he represents, and of the progress of its thought on the great themes of religion; the means of correlating his beliefs with the body of contemporary human knowledge and speculation; and the method of applying his faith most effectually to the individual and communal needs of his own time and place. The Seminary's degree should guarantee the possession of this minimum of requisite knowledge and training. Secondly, experience has shown that, whether in the case of the candidate for the active ministry or in that of the prospective teacher and investigator in the field of religion, the various departments of theology are too intimately related to make thorough work possible in one without at least a partial acquaintance with the materials and the methods of all the rest. The prescribed courses are needed in order that the special work of the elective courses may be intelligently chosen and profitably pursued.

CERTIFICATES. Students who are not candidates for the degree, but who have satisfactorily completed one or more courses, may receive certificates stating the length of time they have been members of the Seminary and specifying the work they have accomplished.

HARVARD DEGREES. Candidates for the Andover degree may at the same time, and without additional work, be candidates for the degree of Bachelor of Theology from Harvard University, provided they have been registered for at least one year in the Harvard Divinity School, and have completed, under Harvard teachers, not less than five courses approved by the Harvard Divinity Faculty, including the equivalent of at least three Divinity School courses. The Harvard statutory requirement of "residence at the University of at least one year" can be fulfilled while the student is in residence at Andover Seminary. Candidates for this degree must, at the end of their Senior year, present themselves to the Harvard Divinity Faculty for examination in the following subjects: (*a*) The Religion of Israel, with Judaism to the second century A.D.; (*b*) Early Christianity, as it appears in the New Testament and the writings of the sub-apostolic age, with the contemporary religious conditions in the Greek and Roman world; (*c*) The History of Christianity, particu-

larly the history of thought, and of the religious life, corporate and individual; (*d*) The History of Religions, especially the religions of civilized peoples; (*e*) Systematic Theology; (*f*) The work of the Minister, including Social Ethics.

Upon the recommendation of the Faculty of Divinity, Harvard University confers also the degrees of Master of Theology and Doctor of Theology. The requirements for the degree of Master of Theology can ordinarily be fulfilled by one year of graduate work, wholly devoted to advanced theological study. For the degree of Doctor of Theology at least two years of graduate work are required. Further particulars concerning these two degrees may be found in the pamphlet of the Harvard Divinity School.

In special cases Andover students may become candidates for the degrees of Master of Arts and Doctor of Philosophy in Harvard University, provided they have been registered in the University for at least one year. Recommendations for these degrees proceed from the Harvard Faculty of Arts and Sciences.

Qualified students may obtain the degree of Master of Arts by a full year's work in Cambridge, completed with high credit. The programme of studies must be of an advanced character and form a consistent plan of work, and it must have been approved by the Administrative Board of the Graduate School. Courses presented for the degree of Master of Arts in Harvard University cannot be counted again for the degree of Bachelor of Divinity in Andover Seminary.

The Degree of Doctor of Philosophy is obtainable, not on the completion of a prescribed period of residence or of a definite programme of studies, but only upon evidence of high attainment in a special branch of learning, such as qualifies the person on whom it is conferred to give instruction to advanced students in the department in which he has taken the degree, and to advance knowledge by his own investigations. The Divisions in which theological students might naturally become candidates for the degree are these: Semitic Languages and History, Ancient Languages (Biblical and Patristic Greek), History, and Philosophy (including Social Ethics). The specific requirements of the several Divisions may be found in the announcements

annually issued by them, and obtainable at the Publication Office of the University.

Every student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the Dean of the Harvard Graduate School of Arts and Sciences. A fee of $20 is charged by the University to each student taking either of these degrees.

LECTURESHIPS

The Hyde Lectureship on Foreign Missions was founded in 1867, by Henry Hazen Hyde, of Boston. On this foundation the Reverend James L. Barton, D.D., will lecture in 1917–18 on "The Effects of the War upon Foreign Missions."

The Southworth Lectureship on Congregationalism was founded in 1866 by Edward Southworth, of West Springfield, and Wells Southworth, of New Haven. The topics treated by lecturers on this foundation cover a wide range, but all have to do with the practical activities of the modern church, exclusive of foreign missions.

FEES AND EXPENSES

Tuition. The annual fee for tuition is $150, and this amount is charged to every student who wishes to have the year counted as a year of residence for a degree. For resident Graduates and Special Students taking less than three and a half courses, the fee may vary according to the number of courses taken, the charge for each full course being $45, and for each half-course $25. The tuition fee is payable to the Seminary Treasurer in two installments, viz., $90 at the beginning of the Seminary year, and $60 on or before February 15. The payment of the fee entitles the student to admission to Andover and Harvard courses alike, and also to courses given in the Episcopal School.

Lodging. Students may rent rooms in the Seminary building, so far as the limited accommodations permit. The rooms are supplied with all necessary furniture, but not with

bedclothes and linen. They range in price from $65 for single rooms, to $130 for double suites consisting of a study and two bedrooms. Heat and daily care are included in these prices. Students who cannot be accommodated in the Seminary may rent rooms in Divinity Hall, a Harvard dormitory, at prices ranging from $75 to $115 a year. Some of these rooms are furnished and some unfurnished. Heat, light, and daily care are included. Application should be made as early as possible through the President of the Faculty.

TABLE-BOARD. Students may board at Foxcroft Hall, where meals are served *à la carte* practically at cost. Here good board can be obtained for about $3.50 per week. Application should be made to the Auditor at Foxcroft Hall. Or they may board at Memorial Hall, where the price is fixed for the year at an amount sufficient to insure an ample and varied fare. For 1916–17 the price is $5.50 per week. Application blanks and further information may be obtained from the Auditor, Memorial Hall.

COST OF LIVING. The annual expenses of a student in the Seminary may be estimated as follows:

Tuition	$150
Room-rent	65
Board, 38 weeks at $3.50 . .	133
Light	10

To these items, which amount to $358, should be added a sum sufficient to defray personal expenses, such as clothing, washing, books, etc.

Every student at the time of his registration must file with the Treasurer a personal bond in the sum of $400, as security for the payment of his dues to the Seminary.

SCHOLARSHIPS

Students in residence at the Seminary and doing full work are eligible for scholarship aid under the following plan:

1. Scholarships of $300 each may be awarded to students whose circumstances require it, provided their college or Seminary standing has not fallen below an average of B (78–90 per cent).

2. Scholarships of $350 each may be awarded to students who during the preceding half-year have attained the grade of A (90–100 per cent) in at least two courses, and who have not fallen below the grade of B in any course.

3. Scholarships of $400 each may be awarded to students of the Middle and Senior classes who, during the preceding half-year, have attained the grade of A in three courses, and have not fallen below the grade of B in any course.

4. A student may be promoted from one scholarship group to the next higher at the middle or end of any year, provided he has met the requirements stated above. But if a student fails to maintain the rank required for holding the scholarship awarded to him, he may be transferred to a lower scholarship group, or deprived of scholarship aid entirely.

FELLOWSHIPS

The Winkley Fellowship, yielding $600 a year, was founded in order to afford young men of especial promise the opportunity to pursue advanced study in this country or in Europe. It may be held for one or for two years. Candidates must have completed a three years' course of theological study, of which at least the last two years have been in this Seminary, and they must not only have attained a high degree of excellence in the studies of the course, but also have displayed aptitude for original research. Incumbents pursue their studies under the direction of the Faculty, reporting semi-annually.

The Seminary Fellowship, also of $600, is awarded upon the same conditions and may be held for the same length of time as the Winkley Fellowship.

Every holder of a Fellowship is required to submit to the Faculty in writing a semi-annual report of his work. These reports are kept on file in the Seminary archives.

OPPORTUNITIES FOR SELF-HELP

Students are occasionally employed by the Seminary, as assistants in the Library, and in other ways, the compensation varying with the amount of work performed and the time required.

Members of the upper classes are frequently able to add to their income by preaching. The summer vacation may be utilized for service under the home missionary societies.

Students are directed by the Seminary to points of service in and near the city, where they may engage to a limited extent in practical religious work, for which they receive payment at the rate of fifty dollars annually.

Beneficiaries of the Congregational Education Society receive from that source fifty dollars a year in semi-annual installments.

RELIGIOUS EXERCISES

DAILY PRAYERS, conducted by the professors of the two schools, are held either in the Andover Chapel or in the Chapel of Divinity Hall every week-day except Saturday, at 5.35 P.M.

PREACHING SERVICES, conducted by students appointed for the purpose, are held at half-past seven o'clock every Friday evening during the winter months.

The SACRAMENT OF THE LORD'S SUPPER is celebrated at appointed times during the Seminary year.

MORNING PRAYERS are conducted by the Board of Preachers to the University every week-day at 8.45 o'clock, in Appleton Chapel.

THE SOCIETY OF INQUIRY

The Society of Inquiry on the Subject of Missions, the pioneer student organization for mission study in this country, was founded at Andover in 1811. Samuel J. Mills, Samuel Nott,

THE CHAPEL

James Richards, and Luther Rice were among its eight charter members. Other early members were Gordon Hall, Samuel Newell, and Adoniram Judson. The Society has maintained a continuous existence, and holds frequent meetings for the study of foreign missions and other forms of religious activity. Addresses by missionaries and by the officers of mission boards, letters from Andover men on the field, and papers by students, supplemented by the work of special mission-study classes, keep the students in touch with the broader activities of the Church.

COURSES OF STUDY

The following list of courses, classified according to departments, includes both those offered by the Faculty of Andover Theological Seminary and those offered by the Harvard Divinity Faculty. The various courses are designated by numbers, and, to avoid confusion, the number of each Harvard course is preceded by an H. A supplementary list is appended, containing specimen courses, selected from a considerable number offered by the Harvard Faculty of Arts and Sciences, which, while primarily intended for students of the College and the Graduate School, are of interest also to students of theology. They are open to Andover students, and may, within certain limits indicated above (p. 19ff.), be counted for the degree of Bachelor of Divinity. For descriptions of the Harvard courses, students are referred to the Announcement of the Divinity School, and to the descriptive pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be obtained at the Publication Office of the University.

A second supplementary list contains the courses offered in the Episcopal Theological School, which are also open to students in Andover Seminary. Students who wish to count any of these courses toward the Andover degree must first secure the approval of the Faculty.

Five courses thoroughly mastered will usually be found to constitute a full year's work, and students are advised not to undertake more than that number. The introductory course in each department should be taken before electing its more advanced courses. Every student's programme for the year must be submitted to the Faculty for approval within the first week of the session.

COURSES OF INSTRUCTION

1917–18

THE OLD TESTAMENT

3. Hebrew: The Prophetical Books of the Old Testament. *Tuesday and Thursday at 2.30.* Professor Arnold.

This course presupposes a knowledge of the elements of Hebrew, and a general acquaintance with the political history of Israel. The aim of the course is twofold: first, to familiarize the student with the Hebrew language — its vocabulary, syntax, idioms, and rhetorical forms — so that he may no longer find the reading of the Old Testament in the original tongue irksome or laborious, and may begin to appreciate those qualities of the text which remain beyond the power of the translator to reproduce; and second, to supply a first-hand acquaintance with the surviving prophetical literature of the ancient Hebrews. The course is introduced, by way of preface, with rapid readings from the Book of Samuel, accompanied with lectures on Hebrew syntax and style. Following this, sections of considerable length and characteristic content are selected from the successive prophetic authors (including Deuteronomy) in chronological order, for interpretation, criticism, and historical appraisement. Supplementary private readings in Hebrew are required, besides a critical discussion in writing of a selected portion of text or of some topic related to the course.

[7. Hebrew: The Poetry of the Old Testament. *Tuesday and Thursday at 2.30.* Professor Arnold.] Omitted in 1917–18.

This course alternates with course 3, and follows the critical methods described above in connection with that course. The texts to be studied are taken up in reversed chronological order. Beginning with some of the later Psalms, selections are made from the Book of Proverbs, Song of Songs, Job, Lamentations, and the ancient poems embedded in the earlier historical narratives of the Old Testament. The various attempts to determine the principles of Hebrew versification are reviewed and criticised.

4. History of Israel. Half-course (first half-year). *Wednesday and Friday at 12.* Professor Arnold.

This course deals mainly with the political history of Israel, as reconstructed on the basis of modern investigation. It assumes a certain familiarity,

on the part of the student, with the narrative material of the Bible, and is designed to furnish him with the requisite framework for the detailed studies of the more advanced Old Testament courses.

5. Introduction to the Old Testament. *Monday, Wednesday, and Friday at 10.* Professor Arnold.

The aim of this course is to open the way to the historical understanding and scientific employment of the Old Testament material. It deals with the origin and history both of the Old Testament as a whole and of its constituent parts. Beginning with the Old Testament as a well-defined collection of literary monuments, it treats of the languages in which they were composed; of the art of writing in ancient times; the history of the Hebrew text; the early Greek translations; the Aramaic versions (Jewish and Christian); the Latin Vulgate; the secondary versions; and sets forth the principles to be followed in attempting to restore the original text. Next it takes up the subject of the assembling of the books which compose the Old Testament into a closed corpus of sacred writings; the ideal constitution and subdivisions of that corpus in Jewish theology; the conditions which determined admission into the "Canon"; and, incidentally, the Jewish and Christian doctrines of canonicity and the traditions regarding the Canon. After these general matters have been disposed of, and the student has acquired an acquaintance with the terminology and apparatus necessary to further investigation, each independent literary unit contained in the Old Testament is taken up separately for a critical inquiry as to its origin and contents. The date, composition, sources, design, and literary form of each work are discussed; and as far as practicable the same inquiry is pursued with regard to the underlying literary sources. A considerable amount of private reading is assigned in this course.

[6. The Religion of Israel. *Monday, Wednesday, and Friday at 10.* Professor Arnold.] Omitted in 1917–18.

This course deals with the history of the religious ideas and institutions of Israel from the earliest times to the Maccabean age. The course is conducted by means of lectures, class-room discussions, assigned readings, reports, and papers. The following are some of the subjects treated: Primitive Semitic elements in the religion of Israel; the Mosaic stage in the worship of Yahwè; the religious institutions of Canaan; Yahwè and the gods of the land; Elijah and the Baal of Tyre; Yahwè and morality; the prophets of the Assyrian period; the Judean survival and the Deuteronomic Law; priests and prophets in the Exile; prophetic philosophy of history; Babylonian elements in the Old Testament; the differentiation of religious and political institutions in the Persian period; the Restoration in Judea; the Jewish Diaspora; Judaism and Zoroastrianism; Judaism and Hellenism; the Synagogue; personal religion; theological sects; the Scriptures and the oral law; the apocalypse and the doctrine of a Messiah.

20. Research Course.

Professor Arnold will conduct a course in research devoted to some definite problem in Hebrew philology, Old Testament literature, or the history of Israel. The subject of the course and the time of meeting will be determined after conference between instructor and students. Only students who have satisfied the instructor that they possess the necessary equipment will be admitted to this course.

Attention is called to the course in elementary Hebrew, and to the other Old Testament courses, offered for the year 1917–18 by the Episcopal Theological School. (See below, p. 43.)

HARVARD COURSES

H2. Hebrew (second course). — Syntax. Extensive reading in the Old Testament. *Tuesday and Thursday at 2.30.* Professor Lyon.

H12. History of Babylonia and Assyria. *Monday, Wednesday, and Friday at 11.* Professor Lyon.

H17. Jewish Aramaic. — The Aramaic portions of Daniel and Ezra; Inscriptions and Papyri; selections from the Targums. *Twice a week.* Dr. Wolfson.

H13. Arabic. *Monday, Wednesday, and Friday at 11.* Professor Jewett.

H14. Arabic (second course). *Tuesday and Thursday at 3.30.* Professor Jewett.

H18. Syriac. — Brockelmann's *Syrische Grammatik;* selections from the Peshitto. *Twice a week.* Professor Jewett.

H19. Syriac (second course). — Nöldeke's *Syriac Grammar;* selections from Syriac prose of the classical period. *Twice a week.* Professor ————.

H10. Assyrian. *Twice a week.* Professor Lyon.

H11. Assyrian (second course). *Twice a week.* Professor Lyon.

Attention is called to Professor George F. Moore's course, History of Religions H4, on Judaism at the Beginning of the Christian Era. (See p. 39.)

The Semitic Conference, attended by Professors and students, holds meetings once a month throughout the academic year.

THE NEW TESTAMENT

3. Interpretation of the Synoptic Gospels. *Monday, Wednesday, and Friday at 2.30.* Professor Ryder.

The Gospel of Matthew is read and interpreted; its text, its sources, and its relation with the other Gospels are investigated. Special attention is

given to the vocabulary, etymology, and syntax of that form of the Greek language in which the Scriptures are written. The lectures are accompanied with recitations and essays by members of the class.

This course attempts to secure for the students accurate knowledge concerning the events in Jesus' life and His words as preserved in the Gospel, the conditions under which He lived, and the degree of accuracy with which the early reports have been preserved. It aims also to lay a foundation and to gather material for the more systematic study of the life of Christ and of Biblical Theology.

[7. The Acts of the Apostles. Half-course (first half-year). *Monday, Wednesday, and Friday at 2.30.* Professor Ryder.] Omitted in 1917–18.

[6. The Gospel of John. Half-course (first half-year). *Monday, Wednesday, and Friday at 3.30.* Professor Ryder.] Omitted in 1917–18.

[10. The Epistles of John and the Apocalypse. Half-course (second half-year). *Monday, Wednesday, and Friday at 2.30.* Professor Ryder.] Omitted in 1917–18.

[8. The Epistle to the Romans. Half-course (second half-year). *Monday, Wednesday, and Friday at 2.30.* Professor Ryder.] Omitted in 1917–18.

HARVARD COURSES

H1. The New Testament. *Monday, Wednesday, and Friday at 9.* (a) First half-year: The Books of the New Testament. Professors Ryder, Ropes, Lake, Hatch, and Mr. Nash. (b) Second half-year: The Ideas of the New Testament. Professor Hatch.

H7. The Acts of the Apostles. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professors Ropes and Lake.

H8. The Epistles of Paul. Selected portions. *Monday, Wednesday, and Friday at 10.* Professor Ropes.

H10. The Johannine Gospel and Epistles. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Professor Lake.

H15. The Theological Method of Jesus and Paul. Half-course (first half-year). *Tuesday and Thursday at 10.* Professor Fenn.

H20. Advanced Study and Research. Professors Ryder, Ropes, and Lake will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Attention is called to the course on the "Formation of Early Christian Tradition" (History of Religions H20a), offered by Professors G. F. Moore, Ropes, and Lake.

CHURCH HISTORY

[1. History of the Church in Outline. *Tuesday, Thursday, and Saturday at 9.* Professor Platner.] Omitted in 1917–18.

An introductory course, designed for those who have never before studied ecclesiastical history. It covers the whole field from the apostolic age to our own, embracing primitive, catholic, and protestant Christianity. The ancient church is studied, first as an informal association of Christians, then as a definite organization struggling for existence under the Roman law, then as a religion favored by the state, and finally as dominant. The mediæval church is studied as an institution theoretically world-wide, yet suffering disruption as the east and west separate and travel each its own way. The growth of the papacy, its conflict with the empire, monasticism, the crusades, scholasticism, and related topics, here pass under review. The history of the modern period includes a consideration of the protestant reformation and its consequences, running out into the many ecclesiastical divisions of the last three centuries.

2. History of Christian Doctrine. *Tuesday, Thursday, and Saturday at 9.* Professor Platner.

This course presupposes a general knowledge of church history, without which it cannot profitably be taken. During the first half-year the lectures deal with the origin of catholic dogma and its development in the Greek and Latin churches, the dogmatic decrees of the great councils and their historical interpretation, the leading ancient theologians, and the doctrinal divergencies between the east and the west. In the latter half of the course special attention is devoted to mediæval western catholicism and its formulation by the great schoolmen. The doctrinal aspects of the protestant revolt, the decrees of Trent, the chief protestant confessions of faith, and the influence of modern philosophy upon Christian doctrine receive due consideration.

[3. Christian Institutions, historically and comparatively considered. *Tuesday, 3.30–5.30.* Professor Platner.] Omitted in 1917–18.

A study of undivided Christendom, including the origin of the ministry, the sacraments, and the ancient liturgies, followed by a study of the principal divisions of the Christian church, examining the distinctive features of each and noting their differences (a) in organization, government, and law, (b) in forms of worship, and (c) in doctrinal standards. The method is both historical and descriptive, tracing the development of the various ecclesiastical institutions and also examining their present condition and their practical working. The field of study includes Greek, Roman, and Anglican Catholicism, the national churches of the east, and the leading protestant denominations. Students should have become acquainted with the general history of Christianity before taking this course.

4. History of Christianity in England since the Reformation. Half-course (first half-year). *Tuesday and Thursday at 10.* Professor Platner.

This course covers the history of Christianity in England during the period following the break with Rome. The peculiar characteristics of the Anglican establishment, the struggle for toleration of non-conformity, and the growth of dissent are fully treated. Special attention is devoted to the religious movements of the nineteenth century. The course forms a natural introduction to the church history of America.

[5. History of the Church in America. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor Platner.] Omitted in 1917–18.

The opening lectures deal with the planting of Christianity in the Spanish and French colonies, especially of North America. The church in the English settlements and the various types of religion there represented, together with the influence they have exerted upon the ecclesiastical development of the United States, are carefully considered. Much attention is devoted to the history of the leading denominations, especially those of English origin.

6. History of Early Christian Literature. *Tuesday, 3.30–5.30.* Professor Platner.

A study of the origin and development of a distinctively Christian literature during the first three centuries, including the documents which together form our New Testament. Considerable portions of the literature, from Greek and Latin authors, are assigned for reading by the class. Most of the works studied may be read in English translation, but a knowledge of Greek and Latin is highly desirable for students selecting this course.

8. History of Congregationalism. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor Platner.

This course deals with the history of the free churches, commonly called Congregational, from the time of their beginning in England, in the reign of Elizabeth, to the present day. Especial attention is devoted to the history of these churches in America, — to their commanding position in colonial New England and their widespread influence throughout the national period, — and to recent modifications of Congregational doctrine and polity. This course is given every other year, alternating with Theology H3.

[9. Modern Foreign Missions. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor Platner.] Omitted in 1817–18.

A study of the Protestant missionary enterprises of the past one hundred years, with special reference to their history, the methods employed in their prosecution, and the influence of Christian thought and life upon the sur-

rounding non-Christian civilizations. The field of study includes India, China, Japan, and the Turkish Empire.

20. Advanced Study and Research. Professor Platner will arrange and supervise the work of qualified students who wish to pursue studies of an advanced character, especially in the field of early church history.

HARVARD COURSES

H1. The First Eight Christian Centuries. — The conflict of Christianity with Paganism to its alliance with the Frankish state. Origin and development of the Roman papacy. The Germanic races as the basis of a new Christian civilization. *Tuesday and Thursday at 9.* Professor Emerton.

H3. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1350–1563). *Tuesday and Thursday at 11.* Professor Emerton.

H4a. History of Christian Life and Institutions in Europe since the Reformation. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

H4b. The Expansion of Christendom and the Naturalization of Christianity in the Orient during the Nineteenth Century. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

H9. Missionary Theory and Practice, and Missionary Problems of the Present Age. Half-course (first half-year). *At hours to be arranged.* Professor E. C. Moore.

H20. Practice in the Study and Use of Materials for Church History. Half-course (first half-year). Professor Emerton.

H20b. Documents of the Early Church. Professor Lake.

THEOLOGY

[1. The Philosophic Basis of the Christian Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1917–18.

This course deals with (a) the nature of religion as an historic phenomenon, the various stages of its development, and the manifestation of its true nature in the Christian religion; (b) religion in its psychological aspects as grounded in human nature, exhibited in different types, and correlated with man's growth and various experiences; (c) the nature of religious knowledge, the objective reference of religious emotions, the reality of their object, the nature of faith, and the reason for doubt; (d) the Christian world-view in comparison with the scientific and philosophic world-views; (e) the truth of the Christian religion as an experience, a redemptive force in history, and a philosophic interpretation; (f) the justification of the absoluteness of the Christian religion. The method of instruction is by lectures, readings, and discussions.

5. The Psychology of Religion. Half course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

This course deals with the distinctive nature of religion as a matter of experience, from the point of view and by the methods of psychology; the functioning of the mind in this experience; the needs which give rise to it; its varieties and types; its origin and development in the child, youth, and adult; its ways of expression and means of maintenance through worship; its relation to abnormal psychical phenomena; and some of its current phases.

Much reading of significant sources and of individual "cases," and presentation of the results will be required.

2. Systematic Theology. The Distinctive Truths of Christianity. *Tuesday, Thursday, and Saturday at 12.* Professor Evans.

This course deals with (a) the Christian idea of religion, the reality and method of revelation; (b) the doctrine of God: his personality, character and purpose, the truth of the doctrine of the Trinity; (c) the religious view of the world in its relation to God and as the sphere for the realization of his will; (d) the idea of man: his nature and vocation, his moral failure and need of salvation; (e) the abiding significance of Jesus: his historic career, moral character, redemptive mission, incarnation, and divinity; (f) the Spirit of God and the Christian life: the essential relation of the Spirit of God to the soul of man, the nature of the new life, the method of its production, the process of its development, and its completion in the Kingdom; (g) the final realities of life: the meaning of death, the assurance of immortality, the divine judgment, and the ultimate outlook.

The course aims to lead the student to the discovery of the ethical values of these fundamental doctrines and to the realization of their philosophical validity and their systematic place in the unity of Christian truth. The method of instruction is by lectures, readings, and discussions.

[3. Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1917–18.

This course considers the type of moral life in which the Christian religion finds expression. It deals with the history of Christian ethics, and in particular with the current criticism of the same; next it seeks in the historical background the preparation for, and the contributions to, the Christian ideal; it then attempts to discover and expound the distinctive ethical principles of Jesus which constitute the Christian ideal; and finally it traces the historical realization of certain aspects of this ideal.

4. Social Problems in the Light of Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

It is the aim of this course to relate Christian ethics to the problems of our day, and thus to prepare the student to become an intelligent leader of the church and of the moral forces of society in christianizing the social order. The lectures deal with such problems as that of the family, the organization of modern industry, the democratic state, international and inter-racial relations, etc. Students are made acquainted with the most significant literature, and are aided in practical investigation of the problems treated in the lecture-room.

HARVARD COURSES

H1. Theism. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Fenn.

H2. Outlines of Systematic Theology. (Second half-year.) *Tuesday, Wednesday, Thursday, and Friday at 9.* Professor Fenn.

H7a. Philosophy of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H7b. Philosophy of Religion. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H8. Current Problems in Theology. Half-course (second half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

H9. History of the Christian Religion. Half-course (first half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

H20a. Modern Theology, especially as influenced by Ritschl. A survey of constructive work in Theology during the last thirty years. Half-course (first half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H20b. Philosophy of Religion. A Seminary. Half-course (second half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H20c. Philosophical and Theological Method of Thomas Aquinas. *Two hours a week.* Dr. La Piana.

PRACTICAL THEOLOGY

[1. The Office and Technique of the Preacher. *Wednesday and Friday at 12.* Professor ———.] Omitted in 1917–18.

2. Preaching. *Wednesday at 4.30.* Professor ——— and Asst. Professor Foote.

Each student prepares eight sermons during the year, of which some are preached before the class in Appleton Chapel and criticised by students and instructor, and the rest are criticised by the instructor privately. Students will be expected to submit freshly written sermons, the general type of which may be prescribed by the instructor. Students in this course should already have taken Practical Theology 1 or H1.

4a. The Preacher's Use of the Materials of Theology. Half-course (first half-year). *Wednesday and Friday at 9.* Dr. Calkins.

In this course special attention will be given to the homiletical use of Old Testament history and literature, and to the historic Christian doctrines and their use in modern preaching. The work will consist partly of lectures and partly in the preparation and criticism of sermons by members of the class.

11. The Conduct of Church Music. Half-course. Dr. Davison.

The work of this course extends over two years. It includes service in the choir at Evening Prayers and attendance at weekly rehearsals. In alternate years a number of lectures are given dealing with the choir, the organ, service-music, the expenses of church music, and allied subjects. An examination is held on the material covered by the course.

12. The History and Development of Church Music. Half-course (first half-year). *Monday evening.* Dr. Davison.

This course aims to give the student a comprehensive knowledge of church music, by means of lectures, discussions, and illustrations. Special stress is laid on the church music of the present day.

[13. Hymn Tunes and Their History. Half-course (second half-year). *Monday evening.* Dr. Davison.] Omitted in 1917–18.

This course deals particularly with those parts of church music which are assigned to the congregation, such as hymns, chants, and responses. The work is in part historical, but an effort is made to familiarize the student with such material as will prove valuable to him in establishing a high standard of congregational singing. In connection with this course, attention is called to Practical Theology H7, on "Hymns and Hymn Writers."

HARVARD COURSES

H1a. The Minister as Preacher. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Asst. Professor Foote.

H1b. Parish Administration. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Asst. Professor Foote.

H8. An Introduction to the Literature of Devotion. Half-course. *Once a week, two successive hours.* Asst. Professor Foote.

Attention is called to the following courses in the department of Public Speaking:

H1. Training in Voice and Speech. (Preparatory to H2 below.) *Once a week.* Associate Professor Winter.

H2. Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course throughout the year, at hours to be arranged.* Associate Professor Winter.

HISTORY OF RELIGIONS

HARVARD COURSES

H1a. Origin and Development of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 2.30.* Professor G. F. Moore.

H1b. Origin and Development of Religion. Half-course (second half-year). *Monday, Wednesday, and Friday at 2.30.* Professor G. F. Moore.

H4. Judaism at the Beginning of the Christian Era. Half-course (first half-year). *Monday, Wednesday, and Friday at 3.30.* Professor Moore.

H7. The Religion of the Roman Empire at the Beginning of the Christian Era. Half-course (second half-year). *Wednesday and Friday at 12.* Professor Lake.

H20a. Conference. The Formation of Early Christian Tradition. *Two hours a week.* Professors G. F. Moore, Ropes, and Lake.

H20x. Professor Moore will direct the reading and investigations of properly qualified students in the general history of religion or in particular fields.

SOCIAL ETHICS

HARVARD COURSES

H1. Social Problems and Social Policy. *Tuesday, Thursday, and Saturday at 10.* Asst. Professors Foerster and Ford.

H2. Poor Relief. *Monday, Wednesday, and Friday at 1.30.* Asst. Professor Ford.

H4. American Population Problems; Immigration and the Negro. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Asst. Professor Foerster.

H5. The Housing Problem. Half-course (first half-year). *Monday, Wednesday, and Friday at 10.* Asst. Professor Ford.

H6. Unemployment and Related Problems of the Working Classes, with Special Reference to Social Insurance. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Asst. Professor Foerster.

H7. Rural Social Development. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Asst. Professor Ford.

H15. Recent Theories of Social Reform. Half-course (first half-year). *Once a week, two successive hours.* Asst. Professor Foerster.

H18. Philanthropy in the Nineteenth Century. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 12.* Asst. Professor Foote.

H20b. The Alcohol Problem. *Once a week, two successive hours.* Asst. Professor Ford.

SUPPLEMENTARY LISTS

I

COURSES OFFERED BY THE HARVARD FACULTY OF ARTS AND SCIENCES

The following courses are selected from among those offered by the Harvard Faculty of Arts and Sciences, as likely to interest theological students. The list is not exhaustive, but merely illustrative. Courses offered exclusively under the Harvard Faculty of Arts and Sciences, which the student desires to count in satisfaction of the requirements for the Andover degree, must be approved for the purpose in advance by the Faculty of the Seminary. Three such courses, when so approved, may be counted for the degree.

For descriptions of these courses, and others like them, students are referred to the pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be procured at the Harvard Publication Office, 2 University Hall.

THE ANCIENT WORLD

Greek for Beginners. Asst. Professor Jackson. (Greek G.)

Survey of Greek Civilization. Professor Gulick. (Greek 10.)

Survey of Roman Civilization. Professor C. H. Moore. (Latin 10.)

Greek Philosophy, with especial reference to Plato. Professor Woods. (Philosophy 12.)

History of Ancient Philosophy. Professor R. B. Perry. (Philosophy A.)

Character and Spread of Hellenistic Culture. Professor Ferguson. (History 37.)

History of the Roman Empire. Professor Ferguson. (History 3b.)

THE MIDDLE AGES

Early Mediæval Institutions. Professor Haskins. (History 41.)

Introduction to the Sources of Mediæval History. Professor Haskins. (History 21.)

History of Classical Culture in the Middle Ages Professor E. K. Rand. (Comparative Literature 5.)

Intellectual History of Europe from 500 to 1500. Professor Haskins. (History 41.)

Political and Social History of the Mohammedans to the Conquest of Egypt by Selim I. Professor Jewett. (Semitic 15.)

MODERN HISTORY AND GOVERNMENT

History of England during the Tudor and Stuart Periods. Asst. Professor Merriman. (History 11.)

American History: The Development of the Nation, 1830 to the Present Time. Professor Channing. (History 32b.)

The Eastern Question. Professor Coolidge. (History 19.)

Elements of International Law. Professor Wilson. (Government 4.)

Political Theories of Modern Times. Asst. Professor Holcombe. (Government 6b.)

ECONOMICS AND SOCIOLOGY

Principles of Economics. Asst. Professor Day and others. (Economics A.)

Trade Unionism and Allied Problems. Professor Ripley. (Economics 6a.)

Principles of Sociology. Professor Carver. (Economics 8.)

Problems of Labor. Professor Ripley. (Economics 34.)

Poor Relief. Dr. Brackett. (Social Ethics 2.)

PHILOSOPHY, ETHICS, AND PSYCHOLOGY

Ethics. Professor R. B. Perry. (Philosophy 4.)

General Problems of Philosophy. Asst. Professor Hoernlé. (Philosophy 1.)

Present Philosophical Tendencies. Professor R. B. Perry. (Philosophy 18.)

Introduction to Philosophy through the Problems of Conduct and Religion. Professor Hocking. (Philosophy 2.)

Seminary in the Philosophy of Religion. Professor Hocking. (Philosophy 20h.)

Seminary in the History of Philosophy. Asst. Professor Hoernlé. (Philosophy 20b.)

Metaphysics. Professor Hocking. (Philosophy 9.)

History of Modern Philosophy. Asst. Professor A. W. Moore. (Philosophy B.)

General Introduction to Psychology. (Psychology A.)

Educational Psychology. Dr. Brewer. (Education 7.)

ENGLISH LITERATURE

English Composition. Professor Briggs. (English 5.)

Milton. Asst. Professor Webster. (English 11b.)

Browning. Professor Briggs. (English 48.)

Carlyle. Professor Bliss Perry. (English 54).

Emerson. Professor Bliss Perry. (English 63.)

American Literature. Professor Greenough. (English 33.)

II

COURSES IN THE EPISCOPAL SCHOOL

Students desiring to count any of the following courses in satisfaction of the requirements for the Andover degree, must first secure the approval of the Faculty.

THE OLD TESTAMENT

E1. Hebrew for Beginners. *Monday, Wednesday, and Friday at 10.* Professor Kellner.

E2. Hebrew. Exegetical study of the prophet Isaiah-ben-Amoz. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor Kellner.

E4. Hebrew. Sight reading in Genesis, Deuteronomy, Kings, Jonah, Ruth, and Esther. Half-course (second half-year). *One evening a week.* Professor Kellner.

E5a. Old Testament Introduction: the composition of the Hexateuch; the historical books and the moral tales. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Kellner.

E5b. Old Testament Introduction: the prophetical books, the poetical books, and the Wisdom literature. Half-course (second half-year.) *Monday, Wednesday, and Friday at 11.* Professor Kellner.

THE NEW TESTAMENT

E10. New Testament Greek. (Not counted for the degree.) First half-year. *Tuesday, Thursday, and Saturday at 12.* Mr. Nash.

E3. Exegesis of the Epistle to the Romans. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Mr. Nash.

CHURCH HISTORY

E1. The History of the Church and of Doctrine during the First Ten Centuries. *Tuesday, Thursday, and Saturday at 10.* Professor Washburn.

E2. The History of the Church and of Doctrine from the Beginning of the Eleventh Century to the Present Day. *Tuesday, Thursday, and Saturday at 9.* Professor Washburn.

E3. The English Church, the English State, and the Papacy from the Beginning to the Reformation. Half-course (first half-year). *Bi-weekly, Monday, 3–5.* Professor Washburn.

E4. Four English Churchmen. Half-course (second half-year). *Bi-weekly, Monday, 3–5.* Professor Washburn.

THEOLOGY

E1. The System of Christian Doctrine. *Tuesday, Thursday, and Saturday at 10.* Professor Drown.

E3[1]. Christian Ethics, Half-course (first half-year). *Tuesday, Thursday, and Saturday at 9.* Professor Drown.

E3[2]. Apologetics: Philosophy of Religion and the Defence of the Christian Faith. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 9.* Professor Drown.

E4. Theology of Coleridge, Robertson, and Maurice. Half-course (second half-year). *Once a fortnight.* Professor Drown.

PRACTICAL THEOLOGY

E1. The Practical Use of Theological Material. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Drown.

E2. The Homiletical Use of the English Bible. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Hodges.

E3. The History and Use of the Book of Common Prayer. Half-course (first half-year). *Tuesday and Saturday at 9.* Professor Hodges.

E4. Pastoral Care. Half-course (second half-year). *Tuesday and Saturday at 9.* Professor Hodges.

E5. Preaching. *Juniors and Middlers by appointment. Seniors, Wednesday at 5.30, Thursday at 9.* Professor Hodges.

THE ALUMNI ASSOCIATION

OFFICERS

PRESIDENT: The Rev. Edward C. Camp, Class of 1894, Watertown.

SECRETARY: The Rev. Robert W. Dunbar, Class of 1898, Millbury.

TREASURER: The Rev. Paul G. Favor, Class of 1908, Farmington, Me.

EXECUTIVE COMMITTEE

The Officers above named, and the Rev. Charles S. Holton, Class of 1892, Newburyport; the Rev. William M. Macnair, Class of 1901, Cambridge; the Rev. John Reid, Class of 1899, Franklin; the Rev. George H. Gutterson, Class of 1878, Winchester; and the Rev. William Weston Patton, Class of 1914, Leicester.

GENERAL CATALOGUE

The General Catalogue, covering the first century of the history of the Seminary, was published in 1909 under the editorship of the Rev. C. C. Carpenter, A.M., Class of 1875. It may be had on application to Dr. Owen H. Gates, Librarian of the Andover-Harvard Theological Library, Cambridge. Price, $1.00.

FORM OF BEQUEST

I give, devise and bequeath to the Trustees of Andover Theological Seminary, of Cambridge, Massachusetts, the sum of .....dollars, to be applied to the uses and purposes of said Seminary.

Csth
An2H
1917/18

THE LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

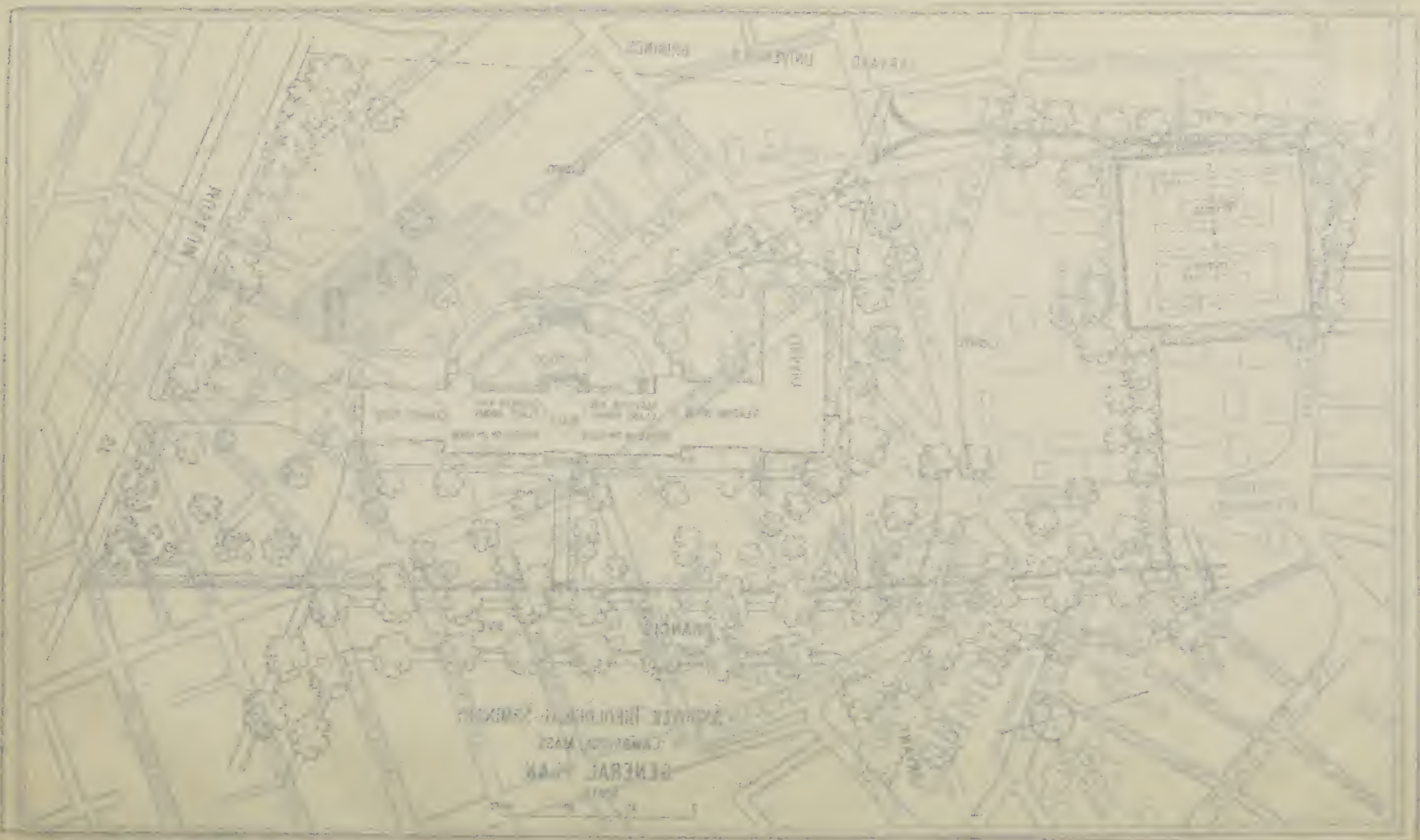
Catalogue

of

Andover Theological Seminary

1917-1918

Cambridge, Massachusetts



HARVARD UNIVERSITY GROUNDS

Tennis

Courts

Lawn

Lawn

LIBRARY

READING ROOM

CLOISTER AND CLASS ROOMS

CHAPEL ON 2ND FLOOR

HALL

CLOISTER AND CLASS ROOMS

OFFICES ON 2ND FLOOR

Terrace

COMMON ROOM

DORMITORY (TO BE BUILT)

MUSEUM

ST.

FRANCIS AVE.

BRYANT ST.

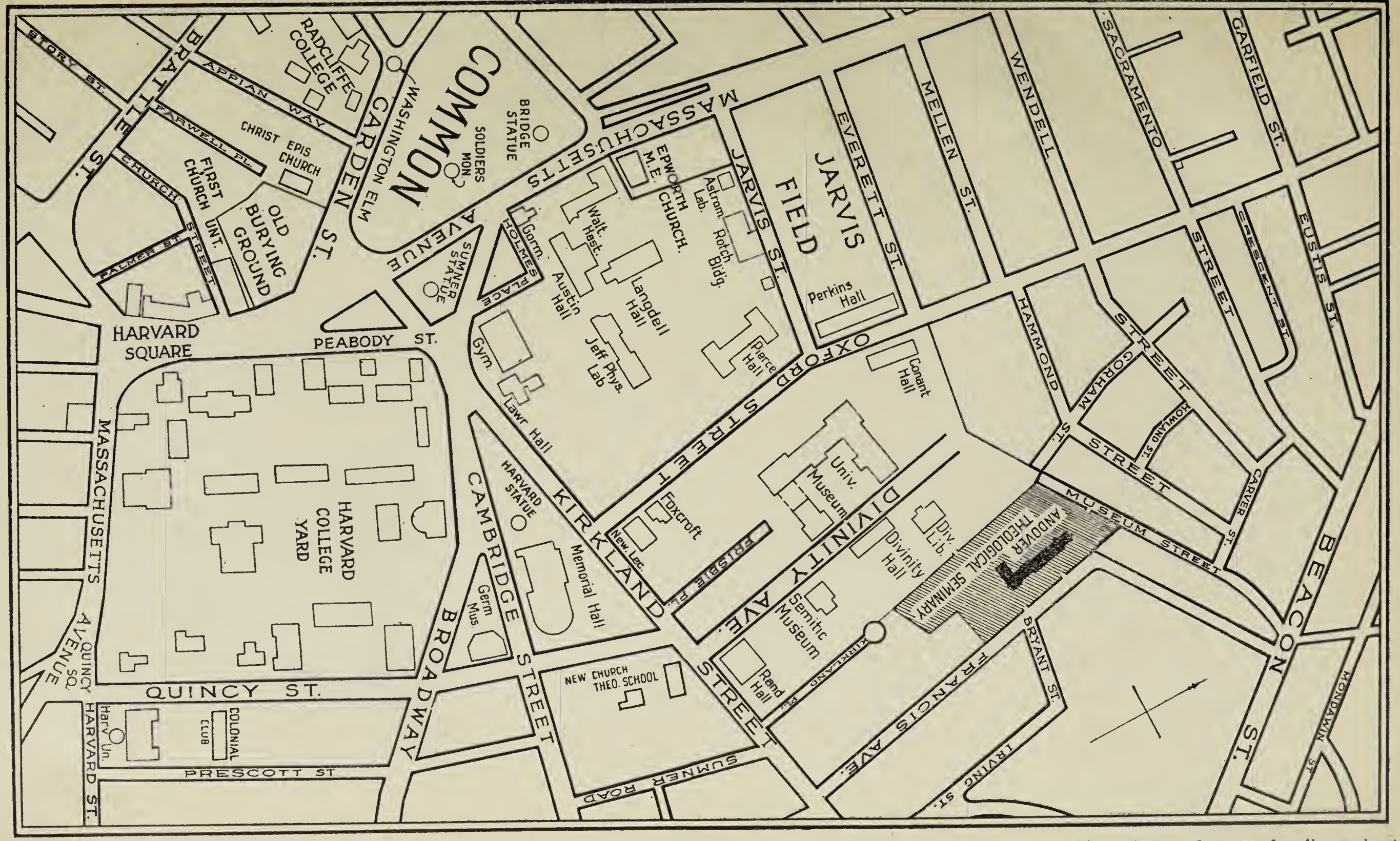
ANDOVER THEOLOGICAL SEMINARY

CAMBRIDGE, MASS.

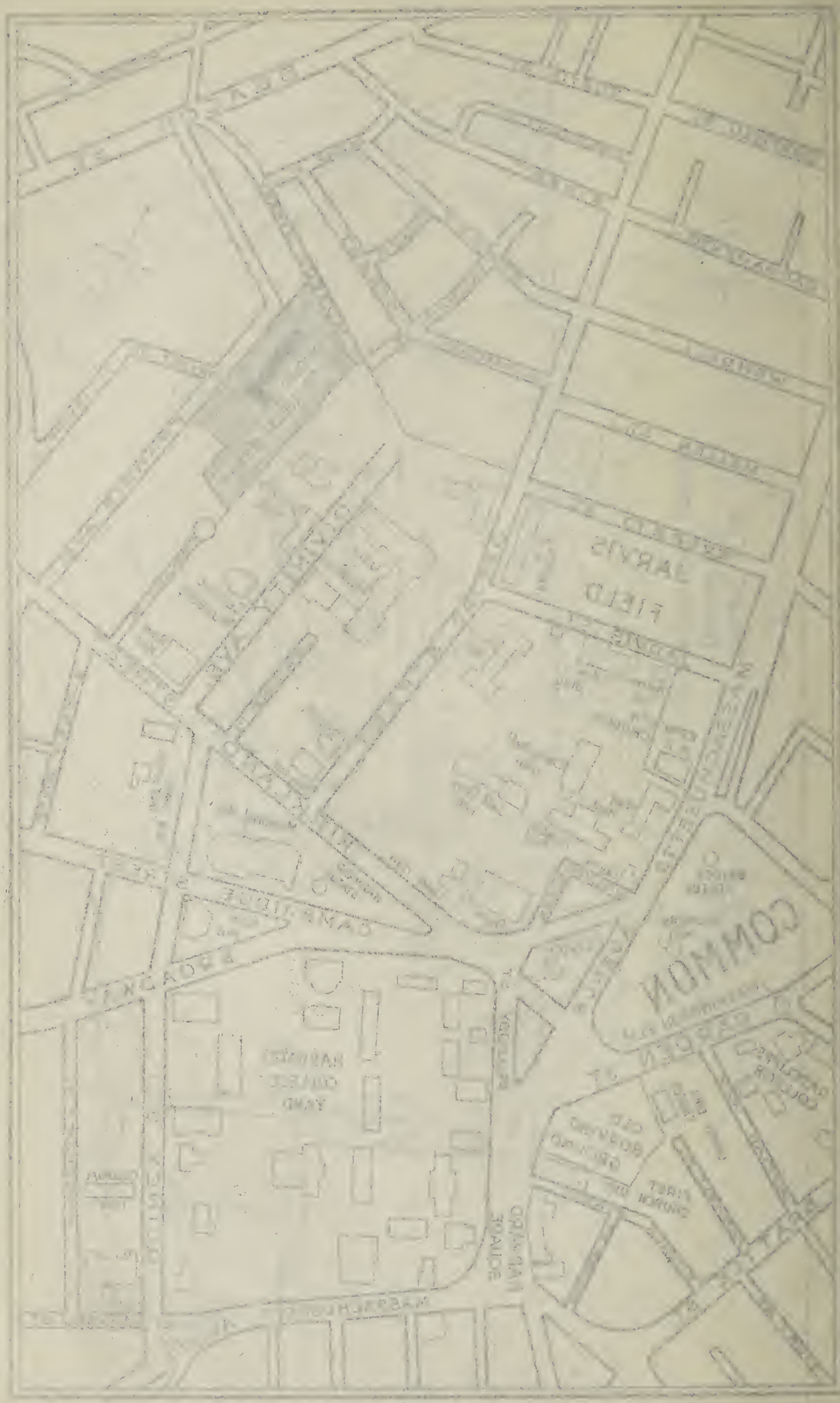
GENERAL PLAN

SCALE

0 40 80 120 FT.



To reach the Seminary from Boston take Cambridge Subway on Tremont Street, foot of Park Street, to Kendall Square (first stop). Transfer to Beacon Street surface line and get off at Museum Street. Or continue in Subway to Harvard Square, and walk across Harvard College Yard and through Divinity Avenue.


JARVIS
FIELD
COMMON
OLD
BURYING
GROUND
FIRST
CHURCH
OLD
BURYING
GROUND
MASSACHUSETTS
AVENUE

ANDOVER THEOLOGICAL SEMINARY (East Front)

CATALOGUE

OF

ANDOVER THEOLOGICAL SEMINARY

ONE HUNDRED AND TENTH YEAR

1917–1918

CAMBRIDGE, MASSACHUSETTS

1918

CALENDAR

1917

Sept. 25, Tuesday, Seminary Year begins.
Oct. 12, Friday, Columbus Day: a holiday.
Nov. 29, Thursday, Thanksgiving Day: a holiday.
Dec. 23, Sunday, Christmas Recess begins.

1918

Jan. 2, Wednesday, Christmas Recess ends.
Feb. 11, Monday, Second Half-year begins.
Feb. 22, Friday, Washington's Birthday: a holiday.
April 14, Sunday, Spring Recess begins.
April 20, Saturday, Spring Recess ends.
May 30, Thursday, Memorial Day: a holiday.
June 11, Tuesday, Anniversary Exercises.

Sept. 24, Tuesday, Seminary Year begins.

TRUSTEES

The office of the Trustees is at Room 812, Tremont Building, Boston.

PRESIDENT

CLERK

BURTON PAYNE GRAY, A.M. — NEWTON CENTRE

TREASURER

WILLIAM F. WHITTEMORE, ESQ. — BOSTON

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THE REV. CHARLES L. NOYES, D.D. — WINTER HILL

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SAMUEL USHER, ESQ. — CAMBRIDGE

THE HON. ARTHUR B. CHAPIN, A.B. — BOSTON

EDWIN F. FOBES, ESQ. — LEXINGTON

THE REV. HARRIS G. HALE, D.D. — BROOKLINE

THE REV. CHARLES F. CARTER, D.D. — HARTFORD, CONN.

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EXECUTIVE COMMITTEE: The Rev. Charles L. Noyes, *Chairman;* Messrs. Burton Payne Gray, William F. Whittemore, Arthur B. Chapin, Samuel Usher, and Edwin F. Fobes.

FINANCE COMMITTEE: Mr. Arthur B. Chapin, *Chairman;* Messrs. William F. Whittemore, Samuel Usher, and Edwin F. Fobes.

HOUSE COMMITTEE: Mr. Samuel Usher, *Chairman;* Messrs. Arthur B. Chapin and William F. Whittemore.

LIBRARY COMMITTEE: The Rev. Harris G. Hale, *Chairman;* the Rev. Charles L. Noyes and Mr. William F. Whittemore.

BOARD OF VISITORS

THE REV. SAMUEL V. COLE, D.D.	NORTON
THE REV. WILLIAM R. CAMPBELL, D.D.	ROXBURY
THE HON. JAMES F. JACKSON	BROOKLINE

FACULTY*

EDWARD YOUNG HINCKS, A.M., D.D.
Smith Professor of Biblical Theology, Emeritus
58 Washington Avenue

WILLIAM HENRY RYDER, A.M., D.D.†
Norris Professor of New Testament Interpretation
148 Main Street, Andover

JOHN WINTHROP PLATNER, A.M., D.D.
Brown Professor of Ecclesiastical History; Taylor Professor of History
Acting President of the Faculty
1 Shady Hill Square

DANIEL EVANS, D.D.
Abbot Professor of Christian Theology
15 Lancaster Street

WILLIAM ROSENZWEIG ARNOLD, PH.D.
Hitchcock Professor of the Hebrew Language and Literature
17 Francis Avenue

Bartlet Professor of Practical Theology

RAYMOND CALKINS, A.M., D.D.
Lecturer on Preaching, 1917–18
19 Berkeley Street

JAMES LEVI BARTON, D.D.
Hyde Lecturer on Foreign Missions, 1917–18

WILLARD LEAROYD SPERRY, M.A.
Lecturer on Preaching, 1918–19
140 Mt. Vernon Street, Boston

OWEN HAMILTON GATES, PH.D.
Librarian of the Andover-Harvard Theological Library
97 Avon Hill Street

ARCHIBALD THOMPSON DAVISON, PH.D.
Instructor in Church Music; Organist and Chorister
22 Francis Avenue

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* Arranged in the order of college graduation.
† Died April 6, 1918.

HARVARD DIVINITY FACULTY*

WILLIAM WALLACE FENN, A.M., D.D.
Dean; Bussey Professor of Theology
5 Divinity Avenue

FREDERIC PALMER, A.M., D.D.
Managing Editor of the Harvard Theological Review
11 Quincy Street

EPHRAIM EMERTON, PH.D.
Winn Professor of Ecclesiastical History
19 Chauncy Street

GEORGE FOOT MOORE, A.M., D.D., LL.D., LITT.D.
Frothingham Professor of the History of Religion
3 Divinity Avenue

DAVID GORDON LYON, PH.D., D.D.
Hancock Professor of Hebrew and other Oriental Languages; Curator of the Semitic Museum
12 Scott Street

EDWARD CALDWELL MOORE, PH.D., D.D.
Parkman Professor of Theology; Plummer Professor of Christian Morals
21 Kirkland Street

JAMES RICHARD JEWETT, PH.D.
Professor of Arabic
44 Francis Avenue

IRVAH LESTER WINTER, A.B.
Associate Professor of Public Speaking
Hubbard Park

JAMES HARDY ROPES, A.B., D.D.
Hollis Professor of Divinity; Dexter Lecturer on Biblical Literature
13 Follen Street

KIRSOPP LAKE, M.A., D.D.
Professor of Early Christian Literature
40 Quincy Street

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* Courses offered in the Harvard Divinity School are accepted by Andover Seminary for its degree, according to the plan described on page 18 of this Catalogue.

HENRY WILDER FOOTE, A.M., S.T.B.
Assistant Professor of Preaching and Parish Administration
22 Highland Street

JAMES FORD, PH.D.
Assistant Professor of Social Ethics
35 Walker Street

ROBERT FRANZ FOERSTER, PH.D.
Assistant Professor of Social Ethics
11 Shady Hill Square

HARRY AUSTRYN WOLFSON, PH.D.
Instructor in Jewish Literature and Philosophy
25 Divinity Hall

GEORGE LA PIANA, S.T.M., PH.D.
Austin Teaching Fellow
116 Appleton Street

SUPERINTENDENT OF BUILDING AND GROUNDS
JOSIAH REGINALD CROCKER

REGISTER OF STUDENTS

GRADUATE

Floyd Henson Black — *Cambridge* — 361 Harvard St.
A.B. Carson-Newman 1911
S.T.B. Andover Theol. Sem. 1917

SENIOR CLASS

Wilfred Dixon Harrison — *Cambridge* — 80 Wendell St.
A.B. Bowdoin 1917
Bangor Theol. Sem. 1914

MIDDLE CLASS

Ralph Ernest Bayes — *Cambridge* — 93 Kirkland St.
A.B. Yankton 1916

Kapriel Bedrosian — *Lawrence* — 33 Wilmot St., Lawrence
A.M. Harvard 1916
Theol. School of Van 1902

Richard Theodore Broeg — *Cambridge* — Andover 10
A.B. Wesleyan 1916

Aaron Wallace Canney — *Kezar Falls, Me.* — Andover 1
A.B. Bowdoin 1916

Norman Bromfield Cawley — *Bedford, N. H.* — Andover 2

Ambrose Clark DeLapp — North Middleboro
A.B. Morningside Coll. 1915

Egbert William Ashford Jenkinson — 63 Rawson Rd., Brookline
B.S. Tufts 1916
Absent on leave for war work.

Edward Forbes Smiley — 9 Symmes Rd., Winchester
A.B. Harvard 1917

Rees Williams — *Burlington* — Burlington
A.B. Marietta 1916

JUNIOR CLASS

Bhaskar Pandurang Hivalè A.B. Bombay Univ. 1916	*Bombay, India*	Andover 11
Charles Stanley Jones	*Ashburnham*	Ashburnham
Moses Richardson Lovell A.B. Boston Univ. 1917 Absent in military service.	*Millis*	Millis
Iwao Matsuhara A.B. Univ. of So. Calif. 1917	*Tottori, Japan*	Andover 2
Ivan Colson Merrill A.B. Bowdoin 1915	*Lawrence*	16 Albion St., Lawrence
Frank William Thompson A.B. Harvard 1916	*Waltham*	20 Trapelo Rd., Waltham

SPECIAL STUDENTS

John Russell Coombs Absent in military service.	*Lawrence*	Divinity 3
Nils Wilhelm Lund A.B. Bethany Coll. 1915	*West Lynn*	57 Linwood Rd., W. Lynn

HARVARD STUDENTS TAKING COURSES IN ANDOVER SEMINARY

James Thomas Carlyon, A.M.		78 Washington St., Malden
John Daniel Clinton, A.B., S.T.B.	*Hampton, Iowa*	106 Ellery St.
Coningsby Mathieson Gordon, A.B., S.T.B.	*Melbourne, Australia*	114 Oxford St.
Peter Julius Hanson, A.B.	*Webster City, Iowa*	Divinity 21
Habib Ibrahim Katibah, A.B., S.T.B.	*Yabrûd, Syria*	Divinity 4
Walter Arthur Maier, A.B.		70 Topliff St., Dorchester
George Manifold, A.M., S.T.B.	*Christchurch, New Zealand*	48 Crescent St.
Luther Wesley Smith		15 Holborn St., Roxbury
Robert Cable Teare, A.B.	*Monmouth, Ill.*	Conant 31
Rees Edgar Tulloss, A.M., S.T.B.	*Springfield, Ohio*	72 Fresh Pond Parkway
Hugh Vernon White, A.B., B.D.	*Sacramento, Cal.*	7 Felton St.
Granville Mercer Williams, MET. E.	*Brooklyn, N. Y.*	38 Winthrop St.

FROM THE EPISCOPAL THEOLOGICAL SCHOOL

Harold Belshaw, A.B.	*Cleveland, Ohio*	Lawrence 26
Frank Goostray, A.B.	*East Boston*	Lawrence 37
Arthur Clifford Kimber Hallock, A.B.	*Schenectady, N. Y.*	Lawrence 21
Robert Clyde Joudry, A.B.	*Waterville, Me.*	Lawrence 36
Christopher Russell Moodey, A.B.	*Morristown, N. J.*	Lawrence 23
John Reginald Moodey, A.B.	*Morristown, N. J.*	Lawrence 22
Harold Brainerd Raftery, A.B.	*Portland, Conn.*	Lawrence 25
Dudley Scott Stark, A.B.	*Scranton, Pa.*	Lawrence 14
Frank Taylor Weil, A.B.	*North Andover*	Lawrence 18

FROM THE NEW CHURCH THEOLOGICAL SCHOOL

Isamu Watanabe, A.M., B.D.	*Fukuoka, Japan*	48 Quincy St.

SUMMARY

Graduates	1
Senior Class	1
Middle Class	9
Junior Class	6
Special Students	2
	19

Harvard Students	12
Students from the Episcopal School	9
From the New Church Theological School	1
Total	41

COLLEGES REPRESENTED*

Bethany College	1	Morningside College	1
Bombay University	1	Tufts College	1
Boston University	1	University of Southern California	1
Bowdoin College	3	Wesleyan University	1
Carson-Newman College	1	Yankton College	1
Harvard University	3		
Marietta College	1		

THEOLOGICAL SEMINARIES REPRESENTED*

Andover Theological Seminary	1
Bangor Theological Seminary	1
Theological School of Van	1

* None but Andover students are included in these tables.

RECIPIENTS OF DEGREES

On Commencement Day, June 19, 1917, the degree of S.T.B. was conferred upon the following persons:

William Aitchison — Rutland
Bangor Theol. Sem. 1914
A.B. Bowdoin 1915

Floyd Henson Black — Cambridge
A.B. Carson-Newman 1911

Robert Campbell, Jr. — Warren
Bangor Theol. Sem. 1914
A.B. Bowdoin 1916

Harry Cartlidge — Ipswich
A.B. Mt. Allison Univ. 1915

Ray Chapman — Hyde Park
Bangor Theol. Sem. 1913
A.B. Dartmouth 1916

George Duncan Kirkpatrick — Gloucester
A.B. Drury 1912

Shibly Daibes Malouf — Cambridge
A.B. Syrian Prot. Coll. 1909

Laurence Robbins Plank — Minneapolis, Minn.
A.B. Univ. of No. Dakota 1914
A.M. Columbia Univ. 1916

John Clark Reilly — Mansonville, Quebec
A.B. McGill Univ. 1910

Harold Linson Stratton — Dorchester
A.B. Yankton 1913

Arthur Stanley Wheelock — Bedford
A.B. Dartmouth 1914

ANDOVER THEOLOGICAL SEMINARY

Andover Theological Seminary was chartered on June 19, 1807, and opened for instruction on September 28, 1808. In its establishment, men of different theological views united upon a platform that endeavored to express the common faith of the churches which the school was designed to serve. The founders formed comprehensive plans for the instruction of students in the chief branches of Christian learning, and for their training in the duties of their office, providing opportunities for a more thorough preparation for the ministry than was then obtainable elsewhere in this country. The ideals of the founders have guided the Seminary through all its history. Though under no ecclesiastical control, the school has always recognized its responsibility to the churches, and its courses of study have constantly been adapted to contemporary conditions and needs.

For one hundred years the Seminary served the purpose of its founders on Andover Hill, giving instruction to more than 3,500 students, and sending out 2,172 graduates. Changed conditions then demanded new methods and larger resources. The opening of the second century of its existence witnessed the removal of the Seminary to Cambridge and its affiliation with Harvard University. By means of this affiliation, all the educational resources of the University have become available for the students of the Seminary, while at the same time the institution continues independent in organization and government, and maintains its separate Faculty. In 1914, arrangements were made with the Episcopal Theological School of Cambridge, whereby courses of instruction in that institution became available for Andover students, and correspondingly Andover courses were thrown open to students of the Episcopal School.

FARRAR ROOM

Besides enjoying the rich educational advantages of a great university, Andover students are brought into contact with the best religious life and work of New England, not merely through the Congregational churches of Boston and the surrounding cities, but also through other churches and organizations of almost every variety and name. The schemes for social betterment and the numerous philanthropic activities of a great metropolis, all close at hand, furnish instructive and inviting fields of observation, and supplement, on the practical side, the academic work of the Seminary.

LOCATION AND EQUIPMENT

The Seminary building is located upon land adjacent to that of Harvard University, facing Francis Avenue on the east, and near Divinity Avenue on the west. It comprises a fireproof library wing, known as Bartlet Hall, containing a stack for 200,000 volumes, five seminar-rooms, a catalogue and delivery room, and offices for the Librarian and his assistants; a reference library, known as the Moses Stuart Reading Room, accommodating fifty readers; and the main building, containing lecture-rooms, the chapel, the faculty-room, professors' studies, offices of administration, and dormitory accommodations for about fifteen students. Extending to the north of the main building is a spacious hall, known as the Farrar Room, designed for the social use of the students. The architectural feature of the group is the massive central tower, dedicated to the memory of the founders of the institution. The building is equipped with the latest ventilating appliances, is heated with hot-water, and lighted by electricity.

LIBRARIES

The Andover-Harvard Theological Library contains about 109,300 volumes and 56,300 pamphlets. Its two constituent parts are the library of Andover Seminary, consisting of 66,623 volumes, and that of the Harvard Divinity School, consisting of 42,698 volumes. The combined collections are unexcelled in

the several departments of Biblical study, in historical, systematic, and practical theology, and in missionary literature of every kind. The Library is maintained and administered jointly by the two schools, and is open not only to their own officers and students, but also to all members of the University and of the other professional schools in Cambridge and vicinity. Its privileges may easily be secured by other persons pursuing theological studies.

The Moses Stuart Reading Room contains about 5,000 reserved volumes, comprising the usual works of reference, the books most freqeuntly used in the several departments of study, books temporarily reserved for the use of classes, the most recent accessions to the Library, the principal religious periodicals both American and foreign, and the current literature of various churches and other benevolent organizations.

The Library hours are from 9 A.M. to 5.30 P.M. every weekday during term time, and from 9 A.M. to 5 P.M. during vacations. The Reading Room is open also in the evening from 7 to 10 o'clock (Monday to Friday during term time).

The Harvard College Library, consisting of about 792,000 volumes and 276,000 pamphlets, is rich in theological literature and ecclesiastical history, and is open to Andover students on the same terms as to students of the University.

The Library of the Episcopal Theological School, consisting of 15,000 volumes and about the same number of pamphlets, is open to officers and students of Andover Seminary.

THE SEMINARY YEAR

The one hundred and eleventh year begins September 24, 1918, and ends June 17, 1919, with a recess of ten days at Christmas and of one week in April. Columbus Day, Thanksgiving Day, Washington's Birthday, Good Friday, and Memorial Day are holidays. Every student is expected to be present punctually at the opening of the year, and to register at the Seminary Office on Tuesday, September 24, between 11 and 1 o'clock.

MOSES STUART READING ROOM

ADMISSION

The Seminary is open to all Protestants without discrimination. Every applicant for admission must present a certificate of church membership, a certificate of graduation from a college which has a course of study approved by the Faculty, and letters of recommendation from at least two responsible individuals. If the applicant is not a college graduate, he must satisfy the Faculty that his education is substantially equivalent to that of a Bachelor of Arts. Students from other seminaries which have corresponding requirements for admission and similar courses of study may be admitted to advanced standing on presenting the proper credentials.

Graduates of theological seminaries may be admitted as Graduate Students, and may carry on advanced work, either in regular courses suited to their needs, or in private research under the direction of the Faculty. But applicants who have already pursued graduate studies elsewhere, or who have incurred domestic responsibilities, will be received into the Seminary only if they give evidence of exceptional ability, and can offer some cogent reason for prolonging the period of their academic residence.

Young men who are not qualified for admission to regular standing may be admitted as Special Students, and attend such lectures as the Faculty advise. Special students are not eligible for scholarships, nor are they candidates for the degree.

INSTRUCTION

The Seminary offers instruction in all the main departments of Theology, viz., the Old Testament, the New Testament, Church History, Systematic Theology, and Practical Theology. The affiliation with the University opens to Andover students a variety of additional courses not only in each of the theological departments, but also in the allied fields of the History of Religions, Ethics, Philosophy, Sociology, and Economics. In general, under the plan of affiliation, the two institutions seek to combine their resources in one comprehensive and harmonious scheme of theological education.

Through the affiliation of the Episcopal Theological School with Harvard University, the courses of instruction offered in that School become available for Andover students.

Students may receive all of their instruction from Andover teachers, or they may divide their work between the Seminary and the University. If they desire to take Harvard courses they must register in the University; but such double registration involves no additional expense, nor does it interfere with their regular standing and their privileges as Andover students. Each year's work must be arranged in advance, in consultation with the Faculty and with their approval. Not more than five courses should be taken in any one year.

DEGREES

The Andover Degree. Every candidate for the degree of Bachelor of Divinity in Andover Theological Seminary must fulfill the following requirements:

1. He must have received the degree of Bachelor of Arts from a college of recognized standing, or give evidence that he has an education equivalent to that represented by such degree.

2. He must have completed the work of fourteen courses of study approved by the Faculty, and have passed satisfactory examinations in the same. Six of the required fourteen courses are prescribed, and eight are elective.

The following introductory courses, or their equivalents, are prescribed:

The History of Israel (Old Test. 4, *half-course;* or Old Test. H4).
Introduction to the Old Testament (Old Test. 5).
Introduction to the New Testament (New Test. 1, *half-course;* or New Test. H1a).
Theology of the New Testament (New Test. 3; or New Test. H1b).
Outlines of Church History (Church Hist. 1; or Church Hist. H1).
Systematic Theology (Theology 2).
The Office of the Ministry and the Art of Preaching (Practical Theology 1; or Practical Theology H1).

Of the eight elective courses, five must be chosen from those offered by the Faculty of the Seminary or the Faculty of the Harvard Divinity School; three may be chosen from those offered exclusively under the Harvard Faculty of Arts and Sciences.

3. He must have been in residence at the Seminary for at least one year, and have attended not less than four courses offered by the Faculty of the Seminary. But a candidate coming to Cambridge after completing two years of theological study at another institution will be deemed to fulfill the latter part of this requirement by attending three Andover courses.

4. He must have a working knowledge of the Greek language.

NOTE

In requiring of every candidate for the Seminary's degree a certain number of introductory courses, covering the several departments of theological study, the Faculty is guided by two considerations. First, the Seminary is a professional school — as much so as is a school of law or a school of medicine — designed primarily to fit young men for the efficient and successful exercise of the ministerial office. The vast majority of its students have been, and it is hoped will continue to be, candidates for the active Christian ministry, to whom the course of study leading to the degree is the principal preparation for their life work. There is a minimum of professional knowledge and training which is indispensable for the proper discharge of the duties of the Christian pastor and preacher. He needs to know, at least in broad outline, the contents and the purpose of the Old and New Testament Scriptures; the history of the Church which he represents, and of the progress of its thought on the great themes of religion; the means of correlating his beliefs with the body of contemporary human knowledge and speculation; and the method of applying his faith most effectually to the individual and communal needs of his own time and place. The Seminary's degree should guarantee the possession of this minimum of requisite knowledge and training. Secondly, experience has shown that, whether in the case of the candidate for the active ministry or in that of the prospective teacher and investigator in the field of religion, the various departments of theology are too intimately related to make thorough work possible in one without at least a partial acquaintance with the materials and the methods of all the rest. The prescribed courses are needed in order that the special work of the elective courses may be intelligently chosen and profitably pursued.

CERTIFICATES. Students who are not candidates for the degree, but who have satisfactorily completed one or more courses, may receive certificates stating the length of time they have been members of the Seminary and specifying the work they have accomplished.

HARVARD DEGREES. Candidates for the Andover degree may at the same time, and without additional work, be candidates for the degree of Bachelor of Theology from Harvard University, provided they have been registered for at least one year in the Harvard Divinity School, and have completed, under Harvard teachers, not less than five courses approved by the Harvard Divinity Faculty, including the equivalent of at least three Divinity School courses. The Harvard statutory requirement of "residence at the University of at least one year" can be fulfilled while the student is in residence at Andover Seminary. Candidates for this degree must, at the end of their Senior year, present themselves to the Harvard Divinity Faculty for examination in the following subjects: (*a*) The Religion of Israel, with Judaism to the second century A.D.; (*b*) Early Christianity, as it appears in the New Testament and the writings of the sub-apostolic age, with the contemporary religious conditions in the Greek and Roman world; (*c*) The History of Christianity, particularly the history of thought, and of the religious life, corporate and individual; (*d*) The History of Religions, especially the religions of civilized peoples; (*e*) Systematic Theology; (*f*) The work of the Minister, including Social Ethics.

Upon the recommendation of the Faculty of Divinity, Harvard University confers also the degrees of Master of Theology and Doctor of Theology. The requirements for the degree of Master of Theology can ordinarily be fulfilled by one year of graduate work, wholly devoted to advanced theological study. For the degree of Doctor of Theology at least two years of graduate work are required. Further particulars concerning these two degrees may be found in the pamphlet of the Harvard Divinity School.

In special cases Andover students may become candidates for the degrees of Master of Arts and Doctor of Philosophy in Harvard University, provided they have been registered in the University for at least one year. Recommendations for these degrees proceed from the Harvard Faculty of Arts and Sciences.

Qualified students may obtain the degree of Master of Arts by a full year's work in Cambridge, completed with high credit. The programme of studies must be of an advanced character and

form a consistent plan of work, and it must have been approved by the Administrative Board of the Graduate School. Courses presented for the degree of Master of Arts in Harvard University cannot be counted again for the degree of Bachelor of Divinity in Andover Seminary.

The Degree of Doctor of Philosophy is obtainable, not on the completion of a prescribed period of residence or of a definite programme of studies, but only upon evidence of high attainment in a special branch of learning, such as qualifies the person on whom it is conferred to give instruction to advanced students in the department in which he has taken the degree, and to advance knowledge by his own investigations. The Divisions in which theological students might naturally become candidates for the degree are these: Semitic Languages and History, Ancient Languages (Biblical and Patristic Greek), History, and Philosophy (including Social Ethics). The specific requirements of the several Divisions may be found in the announcements annually issued by them, and obtainable at the Publication Office of the University.

Every student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the Dean of the Harvard Graduate School of Arts and Sciences. A fee of $20 is charged by the University to each student taking either of these degrees.

LECTURESHIPS

The Hyde Lectureship on Foreign Missions was founded in 1867, by Henry Hazen Hyde, of Boston. On this foundation the Reverend James L. Barton, D.D., lectures in 1917–18 on "The Effects of the War upon Foreign Missions."

The Southworth Lectureship on Congregationalism was founded in 1866, by Edward Southworth, of West Springfield, and Wells Southworth, of New Haven. The topics treated by lecturers on this foundation cover a wide range, but all have to do with the practical activities of the modern church, exclusive of foreign missions.

FEES AND EXPENSES

TUITION. The annual fee for tuition is $150, and this amount is charged to every student who wishes to have the year counted as a year of residence for a degree. For resident Graduates and Special Students taking less than three and a half courses, the fee may vary according to the number of courses taken, the charge for each full course being $45, and for each half-course $25. The tuition fee is payable to the Seminary Treasurer in two installments, viz., $90 at the beginning of the Seminary year, and $60 on or before February 15. The payment of the fee entitles the student to admission to Andover and Harvard courses alike, and also to courses given in the Episcopal School.

LODGING. Students may rent rooms in the Seminary building, so far as the limited accommodations permit. The rooms are supplied with all necessary furniture, but not with bedclothes and linen. They range in price from $65 for single rooms, to $130 for double suites consisting of a study and two bedrooms. Heat and daily care are included in these prices. Students who cannot be accommodated in the Seminary may rent rooms in Divinity Hall, a Harvard dormitory, at prices ranging from $75 to $115 a year. Some of these rooms are furnished and some unfurnished. Heat, light, and daily care are included. Application should be made as early as possible through the President of the Faculty.

TABLE-BOARD. Students may board at Foxcroft Hall, where meals are served *à la carte* practically at cost. Here good board can be obtained for about $4 per week. Application should be made to the Auditor at Foxcroft Hall.

COST OF LIVING. The annual expenses of a student in the Seminary may be estimated as follows:

Tuition	$150
Room-rent	65
Board, 38 weeks at $4.00 . .	152
Light	10

To these items, which amount to $377, should be added a sum sufficient to defray personal expenses, such as clothing, washing, books, etc.

Every student at the time of his registration must file with the Treasurer a personal bond in the sum of $400, as security for the payment of his dues to the Seminary.

SCHOLARSHIPS

Students in residence at the Seminary and doing full work are eligible for scholarship aid under the following plan:

1. Scholarships of $300 each may be awarded to students whose circumstances require it, provided their college or Seminary standing has not fallen below an average of B (78–90 per cent).

2. Scholarships of $350 each may be awarded to students who during the preceding half-year have attained the grade of A (90-100 per cent) in at least two courses, and who have not fallen below the grade of B in any course.

3. Scholarships of $400 each may be awarded to students of the Middle and Senior classes who, during the preceding half-year, have attained the grade of A in three courses, and have not fallen below the grade of B in any course.

4. A student may be promoted from one scholarship group to the next higher at the middle or end of any year, provided he has met the requirements stated above. But if a student fails to maintain the rank required for holding the scholarship awarded to him, he may be transferred to a lower scholarship group, or deprived of scholarship aid entirely.

FELLOWSHIPS

The WINKLEY FELLOWSHIP, yielding $600 a year, was founded in order to afford young men of especial promise the opportunity to pursue advanced study in this country or in Europe. It may be held for one or for two years. Candidates must have completed a three years' course of theological study, of which at least the last two years have been in this Seminary,

and they must not only have attained a high degree of excellence in the studies of the course, but also have displayed aptitude for original research. Incumbents pursue their studies under the direction of the Faculty, reporting semi-annually.

The SEMINARY FELLOWSHIP, also of $600, is awarded upon the same conditions and may be held for the same length of time as the Winkley Fellowship.

Every holder of a Fellowship is required to submit to the Faculty in writing a semi-annual report, of his work. These reports are kept on file in the Seminary archives.

OPPORTUNITIES FOR SELF-HELP

Students are occasionally employed by the Seminary, as assistants in the Library, and in other ways, the compensation varying with the amount of work performed and the time required.

Members of the upper classes are frequently able to add to their income by preaching. The summer vacation may be utilized for service under the home missionary societies.

Students are directed by the Seminary to points of service in and near the city, where they may engage to a limited extent in practical religious work, for which they receive payment at the rate of fifty dollars annually.

Beneficiaries of the Congregational Education Society receive from that source fifty dollars a year in semi-annual installments.

RELIGIOUS EXERCISES

DAILY PRAYERS, conducted by the professors of the two schools, are held either in the Andover Chapel or in the Chapel of Divinity Hall every week-day except Saturday, at 5.35 P.M.

The SACRAMENT OF THE LORD'S SUPPER is celebrated at appointed times during the Seminary year.

MORNING PRAYERS are conducted by the Board of Preachers to the University every week-day at 8.45 o'clock, in Appleton Chapel.

THE CHAPEL

THE SOCIETY OF INQUIRY

The Society of Inquiry on the Subject of Missions, the pioneer student organization for mission study in this country, was founded at Andover in 1811. Samuel J. Mills, Samuel Nott, James Richards, and Luther Rice were among its eight charter members. Other early members were Gordon Hall, Samuel Newell, and Adoniram Judson. The Society has maintained a continuous existence, and holds frequent meetings for the study of foreign missions and other forms of religious activity. Addresses by missionaries and by the officers of mission boards, letters from Andover men on the field, and papers by students, supplemented by the work of special mission-study classes, keep the students in touch with the broader activities of the Church

COURSES OF STUDY

The following list of courses, classified according to departments, includes both those offered by the Faculty of Andover Theological Seminary and those offered by the Harvard Divinity Faculty. The various courses are designated by numbers, and, to avoid confusion, the number of each Harvard course is preceded by an H. A supplementary list is appended, containing specimen courses, selected from a considerable number offered by the Harvard Faculty of Arts and Sciences, which, while primarily intended for students of the College and the Graduate School, are of interest also to students of theology. They are open to Andover students, and may, within certain limits indicated above (p. 18), be counted for the degree of Bachelor of Divinity. For descriptions of the Harvard courses, students are referred to the Announcement of the Divinity School, and to the descriptive pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be obtained at the Publication Office of the University.

A second supplementary list contains the courses offered in the Episcopal Theological School, which are also open to students in Andover Seminary. Students who wish to count any of these courses toward the Andover degree must first secure the approval of the Faculty.

Five courses thoroughly mastered will usually be found to constitute a full year's work, and students are advised not to undertake more than that number. The introductory course in each department should be taken before electing its more advanced courses. Every student's programme for the year must be submitted to the Faculty for approval within the first week of the session.

COURSES OF INSTRUCTION

1918–19

THE OLD TESTAMENT

[3. Hebrew: The Prophetical Books of the Old Testament. *Tuesday and Thursday at 2.30.* Professor Arnold.] Omitted in 1918–19.

This course presupposes a knowledge of the elements of Hebrew, and a general acquaintance with the political history of Israel. The aim of the course is twofold: first, to familiarize the student with the Hebrew language — its vocabulary, syntax, idioms, and rhetorical forms — so that he may no longer find the reading of the Old Testament in the original tongue irksome or laborious, and may begin to appreciate those qualities of the text which remain beyond the power of the translator to reproduce; and second, to supply a first-hand acquaintance with the surviving prophetical literature of the ancient Hebrews. The course is introduced, by way of preface, with rapid readings from the Book of Samuel, accompanied with lectures on Hebrew syntax and style. Following this, sections of considerable length and characteristic content are selected from the successive prophetic authors (including Deuteronomy) in chronological order, for interpretation, criticism, and historical appraisement. Supplementary private readings in Hebrew are required, besides a critical discussion in writing of a selected portion of text or of some topic related to the course.

7. Hebrew: The Poetry of the Old Testament. *Tuesday and Thursday at 2.30.* Professor Arnold.

This course alternates with course 3, and follows the critical methods described above in connection with that course. The texts to be studied are taken up in reversed chronological order. Beginning with some of the later Psalms, selections are made from the Book of Proverbs, Song of Songs, Job, Lamentations, and the ancient poems embedded in the earlier historical narratives of the Old Testament. The various attempts to determine the principles of Hebrew versification are reviewed and criticised.

[4. History of Israel. Half-course (first half-year). *Wednesday and Friday at 12.* Professor Arnold.] Omitted in 1918–19.

This course deals mainly with the political history of Israel, as reconstructed on the basis of modern investigation. It assumes a certain familiarity,

on the part of the student, with the narrative material of the Bible, and is designed to furnish him with the requisite framework for the detailed studies of the more advanced Old Testament courses.

[5. Introduction to the Old Testament. *Monday, Wednesday, and Friday at 10.* Professor Arnold.] Omitted in 1918–19.

The aim of this course is to open the way to the historical understanding and scientific employment of the Old Testament material. It deals with the origin and history both of the Old Testament as a whole and of its constituent parts. Beginning with the Old Testament as a well-defined collection of literary monuments, it treats of the languages in which they were composed; of the art of writing in ancient times; the history of the Hebrew text; the early Greek translations; the Aramaic versions (Jewish and Christian); the Latin Vulgate; the secondary versions; and sets forth the principles to be followed in attempting to restore the original text. Next it takes up the subject of the assembling of the books which compose the Old Testament into a closed corpus of sacred writings; the ideal constitution and subdivisions of that corpus in Jewish theology; the conditions which determined admission into the "Canon"; and, incidentally, the Jewish and Christian doctrines of canonicity and the traditions regarding the Canon. After these general matters have been disposed of, and the student has acquired an acquaintance with the terminology and apparatus necessary to further investigation, each independent literary unit contained in the Old Testament is taken up separately for a critical inquiry as to its origin and contents. The date, composition, sources, design, and literary form of each work are discussed; and as far as practicable the same inquiry is pursued with regard to the underlying literary sources. A considerable amount of private reading is assigned in this course.

6. The Religion of Israel. *Monday, Wednesday, and Friday at 10.* Professor Arnold.

This course deals with the history of the religious ideas and institutions of Israel from the earliest times to the Maccabean age. The course is conducted by means of lectures, class-room discussions, assigned readings, reports, and papers. The following are some of the subjects treated: Primitive Semitic elements in the religion of Israel; the Mosaic stage in the worship of Yahwè; the religious institutions of Canaan; Yahwè and the gods of the land; Elijah and the Baal of Tyre; Yahwè and morality; the prophets of the Assyrian period; the Judean survival and the Deuteronomic Law; priests and prophets in the Exile; prophetic philosophy of history; Babylonian elements in the Old Testament; the differentiation of religious and political institutions in the Persian period; the Restoration in Judea; the Jewish Diaspora; Judaism and Zoroastrianism; Judaism and Hellenism; the Synagogue; personal religion; theological sects; the Scriptures and the oral law; the apocalypse and the doctrine of a Messiah.

20. Research Course.

Professor Arnold will conduct a course in research devoted to some definite problem in Hebrew philology, Old Testament literature, or the history of Israel. The subject of the course and the time of meeting will be determined after conference between instructor aad students. Only students who have satisfied the instructor that they possess the necessary equipment will be admitted to this course.

Attention is called to the course in elementary Hebrew, and to the other Old Testament courses, offered for the year 1918–19 by the Episcopal Theological School. (See below, p. 40 ff.)

HARVARD COURSES

H2. Hebrew (second course). — Syntax. Extensive reading in the Old Testament. *Tuesday and Thursday at 2.30.* Professor Lyon.

H4. The Old Testament, with special reference to the history and literature of Israel. *Monday, Wednesday, and Friday at 11.* Professor Lyon.

H17. Jewish Aramaic. — The Aramaic portions of Daniel and Ezra; Inscriptions and Papyri; selections from the Targums. *Twice a week.* Dr. Wolfson.

H13. Arabic. *Monday, Wednesday, and Friday at 11.* Professor Jewett.

H14. Arabic (second course). *Tuesday and Thursday at 3.30.* Professor Jewett.

H18. Syriac. — Brockelmann's *Syrische Grammatik;* selections from the Peshitto. *Twice a week.* Professor Jewett.

H19. Syriac (second course). — Nöldeke's *Syriac Grammar;* selections from Syriac prose of the classical period. *Twice a week.* Professor Jewett.

H10. Assyrian. *Twice a week.* Professor Lyon.

H11. Assyrian (second course). *Twice a week.* Professor Lyon.

The Semitic Conference, attended by Professors and students, holds meetings once a month throughout the academic year.

THE NEW TESTAMENT

HARVARD COURSES

H1. The New Testament. *Monday, Wednesday, and Friday at 9.* (a) First half-year: The books of the New Testament. Professors Ropes, Lake, Hatch, and Mr. Nash. (b) Second half-year: The ideas of the New Testament. Professor Hatch.

H7—H14. Professors ROPES and LAKE will give such courses in the interpretation of the New Testament as may prove desirable. Students will be consulted at the beginning of the year, and the subjects and hours of meeting will be arranged.

H15. THE THEOLOGICAL METHOD OF JESUS AND PAUL. Half-course (first half-year). *Tuesday and Thursday at 10.* Professor FENN.

H20. ADVANCED STUDY AND RESEARCH. Professors ROPES and LAKE will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Attention is called to the course on "The Beginnings of Christianity" (History of Religions H9), offered by Professor LAKE, and to the courses in the New Testament department offered by the Episcopal Theological School (p. 41 below).

CHURCH HISTORY

1. HISTORY OF THE CHURCH IN OUTLINE. *Tuesday, Thursday, and Saturday at 9.* Professor PLATNER.

An introductory course, designed for those who have never before studied ecclesiastical history. It covers the whole field from the apostolic age to our own, embracing primitive, catholic, and protestant Christianity. The ancient church is studied, first as an informal association of Christians, then as a definite organization struggling for existence under the Roman law, then as a religion favored by the state, and finally as dominant. The mediæval church is studied as an institution theoretically world-wide, yet suffering disruption as the east and west separate and travel each its own way. The growth of the papacy, its conflict with the empire, monasticism, the crusades, scholasticism, and related topics, here pass under review. The history of the modern period includes a consideration of the protestant reformation and its consequences, running out into the many ecclesiastical divisions of the last three centuries.

[2. HISTORY OF CHRISTIAN DOCTRINE. *Tuesday, Thursday, and Saturday at 9.* Professor PLATNER.] Omitted in 1918–19.

This course presupposes a general knowledge of church history, without which it cannot profitably be taken. During the first half-year the lectures deal with the origin of catholic dogma and its development in the Greek and Latin churches, the dogmatic decrees of the great councils and their historical interpretation, the leading ancient theologians, and the doctrinal divergencies between the east and the west. In the latter half of the course special attention is devoted to mediæval western catholicism and its formulation by the

great schoolmen. The doctrinal aspects of the protestant revolt, the decrees of Trent, the chief protestant confessions of faith, and the influence of modern philosophy upon Christian doctrine receive due consideration.

3. Christian Institutions, historically and comparatively considered. *Tuesday, 3.30 to 5.30.* Professor Platner.

A study of undivided Christendom, including the origin of the ministry, the sacraments, and the ancient liturgies, followed by a study of the principal divisions of the Christian church, examining the distinctive features of each and noting their differences (a) in organization, government, and law, (b) in forms of worship, and (c) in doctrinal standards. The method is both historical and descriptive, tracing the development of the various ecclesiastical institutions and also examining their present condition and their practical working. The field of study includes Greek, Roman, and Anglican Catholicism, the national churches of the east, and the leading protestant denominations. Students should have become acquainted with the general history of Christianity before taking this course.

[4. History of Christianity in England since the Reformation. Half-course (first half-year). *Tuesday and Thursday at 10.* Professor Platner.] Omitted in 1918–19.

This course covers the history of Christianity in England during the period following the break with Rome. The peculiar characteristics of the Anglican establishment, the struggle for toleration of non-conformity, and the growth of dissent are fully treated. Special attention is devoted to the religious movements of the nineteenth century. The course forms a natural introduction to the church history of America.

5. History of the Church in America. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor Platner.

The opening lectures deal with the planting of Christianity in the Spanish and French colonies, especially of North America. The church in the English settlements and the various types of religion there represented, together with the influence they have exerted upon the ecclesiastical development of the United States, are carefully considered. Much attention is devoted to the history of the leading denominations, espeially those of English origin.

[6. History of Early Christian Literature. *Tuesday, 3.30 to 5.30.* Professor Platner.] Omitted in 1918–19.

A study of the origin and development of a distinctively Christian literature during the first three centuries, including the documents which together form our New Testament. Considerable portions of the literature, from Greek and Latin authors, are assigned for reading by the class. Most of the works studied may be read in English translation, but a knowledge of Greek and Latin is highly desirable for students selecting this course.

[8. History of Congregationalism. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor Platner.] Omitted in 1918–19.

This course deals with the history of the free churches, commonly called Congregational, from the time of their beginning in England, in the reign of Elizabeth, to the present day. Especial attention is devoted to the history of these churches in America, — to their commanding position in colonial New England and their widespread influence throughout the national period, — and to recent modifications of Congregational doctrine and polity. This course is given every other year, alternating with Theology H3.

9. Modern Foreign Missions. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor Platner.

A study of the Protestant missionary enterprises of the past one hundred years, with special reference to their history, the methods employed in their prosecution, and the influence of Christian thought and life upon the surrounding non-Christian civilizations. The field of study includes India, China, Japan, and the Turkish Empire.

20. Advanced Study and Research. Professor Platner will arrange and supervise the work of qualified students who wish to pursue studies of an advanced character, especially in the field of early church history.

HARVARD COURSES

H2. The Church in the Middle Ages from Charlemagne to Dante Formation of the European states. The Holy Roman Empire. The Roman papal system as the controlling force in European life. *Tuesday and Thursday at 12.* Professor Emerton.

H5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period, from the earliest time to the eighteenth century. Full course (first half-year). *Tuesday, Wednesday, Thursday, and Friday at 10.* Professor Emerton.

H10. The Expansion of Christendom and the Naturalization of Christianity in the Orient during the Nineteenth Century. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

H20. Practice in the Study and Use of Materials for Church History. Half-course (first half-year). Professor Emerton.

H20b. Documents of the Early Church. Professor Lake.

THEOLOGY

[1. The Philosophic Basis of the Christian Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1918–19.

This course deals with (a) the nature of religion as an historic phenomenon, the various stages of its development, and the manifestation of its true nature in the Christian religion; (b) religion in its psychological aspects as grounded in human nature, exhibited in different types, and correlated with man's growth and various experiences; (c) the nature of religious knowledge, the objective reference of religious emotions, the reality of their object, the nature of faith, and the reason for doubt; (d) the Christian world-view in comparison with the scientific and philosophic world-views; (e) the truth of the Christian religion as an experience, a redemptive force in history, and a philosophic interpretation; (f) the justification of the absoluteness of the Christian religion. The method of instruction is by lectures, readings, and discussions.

5. The Psychology of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

This course deals with the distinctive nature of religion as a matter of experience, from the point of view and by the methods of psychology; the functioning of the mind in this experience; the needs which give rise to it; its varieties and types; its origin and development in the child, youth, and adult; its ways of expression and means of maintenance through worship; its relation to abnormal psychical phenomena; and some of its current phases.

Much reading of significant sources and of individual "cases," and presentation of the results will be required.

2. Systematic Theology. The Distinctive Truths of Christianity. *Tuesday, Thursday, and Saturday at 12.* Professor Evans.

This course deals with (a) the Christian idea of religion, the reality and method of revelation; (b) the doctrine of God: his personality, character and purpose, the truth of the doctrine of the Trinity; (c) the religious view of the world in its relation to God and as the sphere for the realization of his will; (d) the idea of man: his nature and vocation, his moral failure and need of salvation; (e) the abiding significance of Jesus: his historic career, moral character, redemptive mission, incarnation, and divinity; (f) the Spirit of God and the Christian life: the essential relation of the Spirit of God to the soul of man, the nature of the new life, the method of its production, the process of its development, and its completion in the Kingdom; (g) the final realities of life: the meaning of death, the assurance of immortality, the divine judgment, and the ultimate outlook.

The course aims to lead the student to the discovery of the ethical values of these fundamental doctrines and to the realization of their philosophical

validity and their systematic place in the unity of Christian truth. The method of instruction is by lectures, readings, and discussions.

3. Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

This course considers the type of moral life in which the Christian religion finds expression. It deals with the history of Christian ethics, and in particular with the current criticism of the same; next it seeks in the historical background the preparation for, and the contributions to, the Christian ideal; it then attempts to discover and expound the distinctive ethical principles of Jesus which constitute the Christian ideal; and finally it traces the historical realization of certain aspects of this ideal.

[4. Social Problems in the Light of Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1918–19.

It is the aim of this course to relate Christian ethics to the problems of our day, and thus to prepare the student to become an intelligent leader of the church and of the moral forces of society in christianizing the social order. The lectures deal with such problems as that of the family, the organization of modern industry, the democratic state, international and inter-racial relations, etc. Students are made acquainted with the most significant literature, and are aided in practical investigation of the problems treated in the lecture-room.

HARVARD COURSES

H1. Theism. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Fenn.

H2. Outlines of Systematic Theology. Second half-year. *Tuesday, Wednesday, Thursday, and Friday at 10.* Professor Fenn.

H3. New England Theology. Half-course (first half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

H6. Christian Thought since 1630. Half-course (first half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H7a. Philosophy of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H7b. Philosophy of Religion. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H8. Current Problems in Theology. Half-course (second half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

H10. Philosophy of Religion. Half-course (second half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H20d. Thomas Aquinas' Ethics. Half-course (first half-year). *Two hours a week.* Dr. La Piana.

H20e. The Moral System of Catholicism. Half-course (second half-year). *Two hours a week.* Dr. La Piana.

PRACTICAL THEOLOGY

1. The Minister as Preacher, Administrator, and Pastor. *Monday and Wednesday at 12.* Mr. Sperry.

This course falls into three main divisions: (a) A general introduction to the theory and practice of preaching, covering the historical traditions of the prophetic office, its present changing conditions, the preliminary discipline of the preacher, the aims of the sermon, its legitimate content, and the most effective forms of its construction and delivery. (b) The minister's function as leader of public worship, with detailed suggestion as to the use of liturgical and non-liturgical forms, the problems of Scripture lessons, extempore prayer, church music, etc. (c) A survey of the minister's task in the general administration of parish affairs, including his interpretation of his pastoral office, and his varied relations to his people.

2. Preaching. *Wednesday at 4.30.* Mr. Sperry and Asst. Professor Foote.

Each student prepares eight sermons during the year, of which some are preached before the class in Appleton Chapel and criticised by students and instructor, and the rest are criticised by the instructor privately. Students will be expected to submit freshly written sermons, the general type of which may be prescribed by the instructor. Students in this course should already have taken Practical Theology 1 or H1.

11. The Conduct of Church Music. Half-course. Dr. Davison.

The work of this course extends over two years. It includes service in the choir at Evening Prayers and attendance at weekly rehearsals. In alternate years a number of lectures are given dealing with the choir, the organ, service-music, the expenses of church music, and allied subjects. An examination is held on the material covered by the course.

12. The History and Development of Church Music. Half-course (first half-year). *Monday evening.* Dr. Davison.

This course aims to give the student a comprehensive knowledge of church music, by means of lectures, discussions, and illustrations. Special stress is laid on the church music of the present day.

13. Hymn Tunes and Their History. Half-course (second half-year). *Monday evening.* Dr. Davison.

This course deals particularly with those parts of church music which are assigned to the congregation, such as hymns, chants, and responses. The work is in part historical, but an effort is made to familiarize the student with such material as will prove valuable to him in establishing a high standard of congregational singing. In connection with this course, attention is called to Practical Theology H7, on "Hymns and Hymn Writers."

HARVARD COURSES

H7. Hymns and Hymn Writers of the Christian Church. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Asst. Professor Foote.

Social Ethics. H17. The Minister's Relation to Social Agencies. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Asst. Professor Foote.

Attention is called to the following courses in the department of Public Speaking:

H1. Training in Voice and Speech. (Preparatory to H2 below.) *Once a week.* Associate Professor Winter.

H2. Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course throughout the year, at hours to be arranged.* Associate Professor Winter.

HISTORY OF RELIGIONS

HARVARD COURSES

H2. History of Religions. Buddhism and Christianity. Half-course (first half-year). *Monday, Wednesday and Friday at 2.30.* Professor G. F. Moore.

H9. The Beginnings of Christianity. *Tuesday, Thursday, and Saturday at 11.* Professor Lake.

H10. The Religion of Educated Men in the First Centuries of the Christian Era and Their Attitude toward Christianity. Half-course (first half-year). *Two consecutive hours a week.* Professor G. F. Moore.

H20x. Professor Moore will direct the reading and investigations of properly qualified students in the general history of religion or in particular fields.

SOCIAL ETHICS

HARVARD COURSES

H1. Social Problems and Social Policy. (Introductory course.) *Tuesday, Thursday, and Saturday at 10.* Asst. Professors Foerster and Ford.

H2. Poor Relief. *Monday, Wednesday, and Friday at 1.30.* Asst. Professor Ford.

H4. American Population Problems; Immigration and the Negro. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Asst. Professor Foerster.

H5. The Housing Problem. Half-course (first half-year). *Monday, Wednesday, and Friday at 10.* Asst. Professor Ford.

H6. Unemployment and Related Problems of the Working Classes, with Special Reference to Social Insurance. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Asst. Professor Foerster.

H7. Rural Social Development. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Asst. Professor Ford.

H15. Recent Theories of Social Reform. Half-course (first half-year). *Once a week, two successive hours.* Asst. Professor Foerster.

H17. The Minister's Relation to Social Agencies. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Asst. Professor Foote.

H20b. The Alcohol Problem. *Once a week, two successive hours.* Asst. Professor Ford.

SUPPLEMENTARY LISTS

I

COURSES OFFERED BY THE HARVARD FACULTY OF ARTS AND SCIENCES

The following courses are selected from among those offered by the Harvard Faculty of Arts and Sciences, as likely to interest theological students. The list is not exhaustive, but merely illustrative. Courses offered exclusively under the Harvard Faculty of Arts and Sciences, which the student desires to count in satisfaction of the requirements for the Andover degree, must be approved for the purpose in advance by the Faculty of the Seminary. Three such courses, when so approved, may be counted for the degree.

For descriptions of these courses, and others like them, students are referred to the pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be procured at the Harvard Publication Office, 2 University Hall.

THE ANCIENT WORLD

Greek for Beginners. Asst. Professor Jackson. (Greek G.)

Survey of Greek Civilization. Professor Gulick. (Greek 10.)

Survey of Roman Civilization. Professor C. H. Moore. (Latin 10.)

Greek Philosophy, with especial reference to Plato. Dr. Fuller. (Philosophy 12.)

History of Ancient Philosophy. Professor R. B. Perry. (Philosophy A.)

Character and Spread of Hellenistic Culture. Professor Ferguson. (History 37.)

History of the Roman Empire. Professor Ferguson. (History 3b.)

THE MIDDLE AGES

Introduction to the Sources of Mediæval History. Professor Haskins. (History 21.)

History of Classical Culture in the Middle Ages. Professor E. K. Rand. (Comparative Literature 5.)

Intellectual History of Europe from 500 to 1500. Professor Haskins. (History 41.)

Political and Social History of the Mohammedans to the Conquest of Egypt by Selim I. Professor Jewett. (Semitic 15.)

The Art and Culture of Italy in the Middle Ages and the Renaissance. Asst. Professor Post. (Fine Arts 9a.)

MODERN HISTORY AND GOVERNMENT

History of Russia. Asst. Professor Lord. (History 15.)

History of England during the Tudor Period. Professor Merriman. (History 11.)

American History to 1760. (History 10a.)

History of the Far East in the Nineteenth Century. Professor Coolidge. (History 18.)

The Eastern Question. Professor Coolidge. (History 19.)

Elements of International Law. Professor Wilson. (Government 4.)

Political Theories of Modern Times. Asst. Professor Holcombe. (Government 6b.)

ECONOMICS AND SOCIOLOGY

Principles of Economics. Asst. Professor Day and others. (Economics A.)

Trade Unionism and Allied Problems. Professor Ripley. (Economics 6a.)

Principles of Sociology. Professor Carver. (Economics 8.)

Problems of Labor. Professor Ripley. (Economics 34.)

Poor Relief. Asst. Professor Ford. (Social Ethics 2.)

PHILOSOPHY, ETHICS, AND PSYCHOLOGY

Ethics. Professor R. B. Perry. (Philosophy 4.)

General Problems of Philosophy. Asst. Professor Hoernlé. (Philosophy 1.)

Present Philosophical Tendencies. Professor R. B. Perry. (Philosophy 18.)

Introduction to Philosophy through the Problems of Conduct and Religion. Professor Hocking. (Philosophy 2.)

Seminary in the History of Philosophy. Professor Hocking. (Philosophy 20b.)

Metaphysics. Professor Hocking. (Philosophy 9.)

History of Modern Philosophy. Asst. Professor A. W. Moore. (Philosophy B.)

General Introduction to Psychology. Asst. Professor Langfeld. (Psychology A.)

Educational Psychology. Professor Dearborn. (Education 7.)

ENGLISH LITERATURE

English Composition. Professor Briggs. (English 5.)

English Literature from the Elizabethian Times to the Present. Professor Bliss Perry. (English 41.)

Milton. Dr. Baum. (English 11b.)

Browning. Professor Briggs. (English 48.)

Tennyson. Professor Bliss Perry. (English 55.)

American Literature. Professor Greenough. (English 33.)

COURSES IN THE EPISCOPAL SCHOOL

Students desiring to count any of the following courses in satisfaction of the requirements for the Andover degree, must first secure the approval of the Faculty.

THE OLD TESTAMENT

E1. Hebrew for Beginners. *Monday, Wednesday, and Friday at 10.* Professor Kellner.

E2. Hebrew. Exegetical study of the prophet Isaiah-ben-Amoz. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor Kellner.

E4. Hebrew. Sight reading in Genesis, Deuteronomy, Kings, Jonah, Ruth, and Esther. Half-course (second half-year). *One evening a week.* Professor Kellner.

E5a. Old Testament Introduction: the composition of the Hexateuch; the historical books and the moral tales. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Kellner.

E5b. Old Testament Introduction: the prophetical books, the poetical books, and the Wisdom literature. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor Kellner.

THE NEW TESTAMENT

E2. The Gospel according to Mark. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Hatch.

E3. The Apostolic Age. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor Hatch.

E4. The Fourth Gospel. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor Hatch.

CHURCH HISTORY

E1. The History of the Church and of Doctrine during the First Ten Centuries. *Tuesday, Thursday, and Saturday at 9.* Professor Washburn.

E3. The English Church, the English State, and the Papacy from the Beginning to the Reformation. Half-course (first half-year). *Bi-weekly, Monday, 3–5.* Professor Washburn.

E4. Four English Churchmen. Half-course (second half-year). *Bi-weekly, Monday, 3–5.* Professor Washburn.

THEOLOGY

E1. Apologetics: Philosophy of Religion and the Defence of the Christian Faith. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 9.* Professor Drown.

E2. The System of Christian Doctrine: the Trinity and Incarnation. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 9.* Professor Drown.

E4. Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 10.* Professor Drown.

E5. Theology of Coleridge, Robertson, and Maurice. Half-course (second half-year). *Once a fortnight.* Professor Drown.

E6. An Historical Study of the Doctrines of the Atonement and of Justification. Half-course (first half-year). *Once a week, Seminar.* Professor Drown.

PRACTICAL THEOLOGY

E1. The Homiletical Use of the English Bible. *Tuesday, Thursday, and Saturday at 11.* Professor Hodges.

E2. The History and Use of the Book of Common Prayer. Half-course (first half-year). *Tuesday and Saturday at 9.* Professor Hodges.

E3. Pastoral Care. Half-course (second half-year). *Tuesday and Saturday at 9.* Professor Hodges.

E4. Preaching. *Juniors and Middlers by appointment. Seniors, Wednesday at 5.30, Thursday at 9.* Professor Hodges.

THE ALUMNI ASSOCIATION

OFFICERS

PRESIDENT: The Rev. Edward C. Camp, Class of 1894, Watertown.

SECRETARY: The Rev. Robert W. Dunbar, Class of 1898, Millbury.

TREASURER: The Rev. Paul G. Favor, Class of 1908, Farmington, Me.

EXECUTIVE COMMITTEE

The Officers above named, and the Rev. Charles S. Holton, Class of 1892, Newburyport; the Rev. William M. Macnair, Class of 1901, Cambridge; the Rev. John Reid, Class of 1899, Franklin; the Rev. George H. Gutterson, Class of 1878, Winchester; and the Rev. William Weston Patton, Class of 1914, Haverhill.

GENERAL CATALOGUE

The General Catalogue, covering the first century of the history of the Seminary, was published in 1909 under the editorship of the Rev. C. C. Carpenter, A.M., Class of 1875. It may be had on application to Dr. Owen H. Gates, Librarian of the Andover-Harvard Theological Library, Cambridge. Price, $1.00.

FORM OF BEQUEST

I give, devise and bequeath to the Trustees of Andover Theological Seminary, of Cambridge, Massachusetts, the sum of.....dollars, to be applied to the uses and purposes of said Seminary.

Csth
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1919/20

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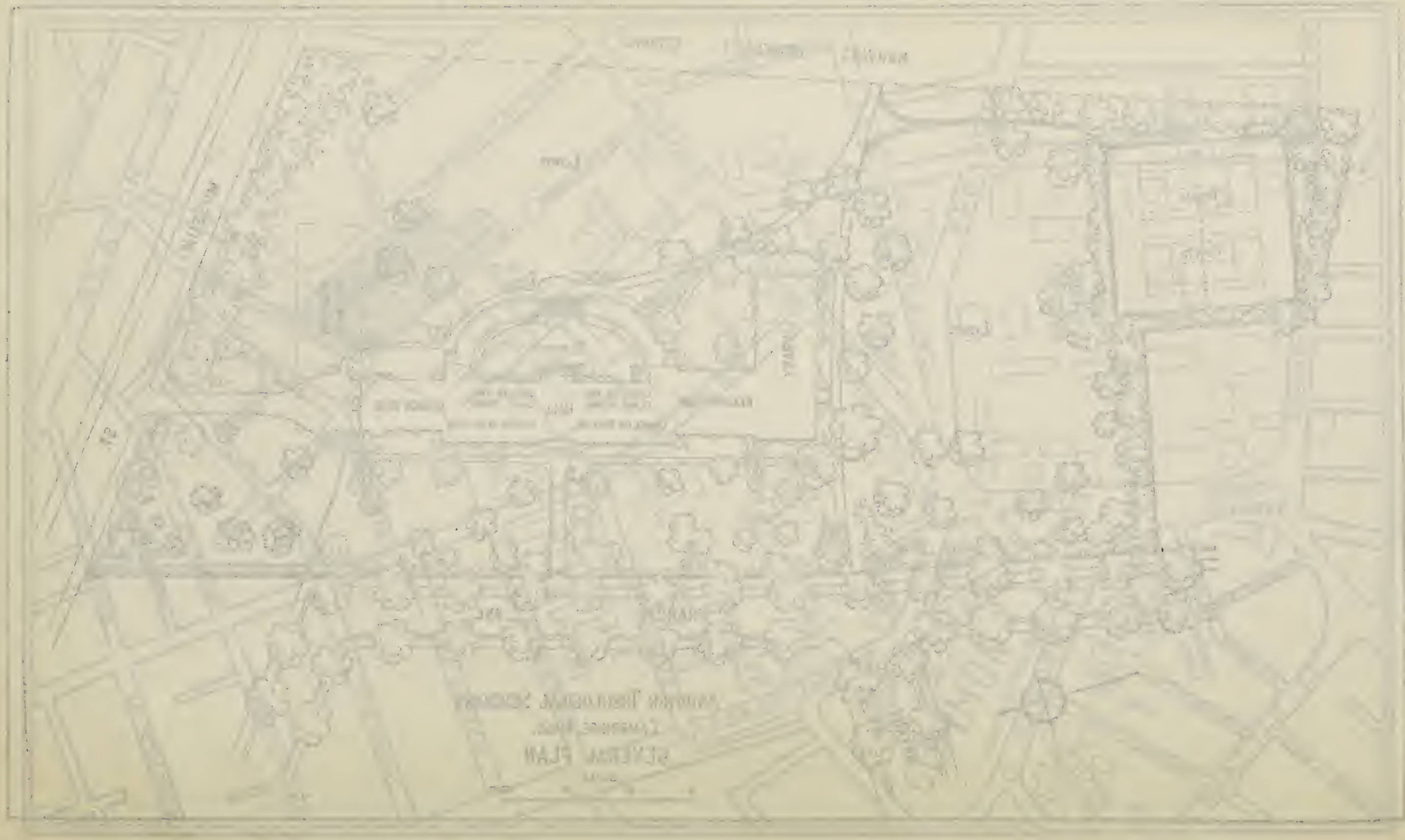
Catalogue

of

Andover Theological Seminary

1919-1920

Cambridge, Massachusetts



HARVARD UNIVERSITY GROUNDS

Tennis Courts

Lawn

Lawn

LIBRARY

Terrace

DORMITORY (TO BE BUILT)

MUSEUM

ST.

READING ROOM

CLOISTER AND CLASS ROOMS

CHAPEL ON 2ND FLOOR

HALL

CLOISTER AND CLASS ROOMS

OFFICES ON 2ND FLOOR

COMMON ROOM

FRANCIS AVE.

BRYANT ST.

ANDOVER THEOLOGICAL SEMINARY

CAMBRIDGE, MASS.

GENERAL PLAN

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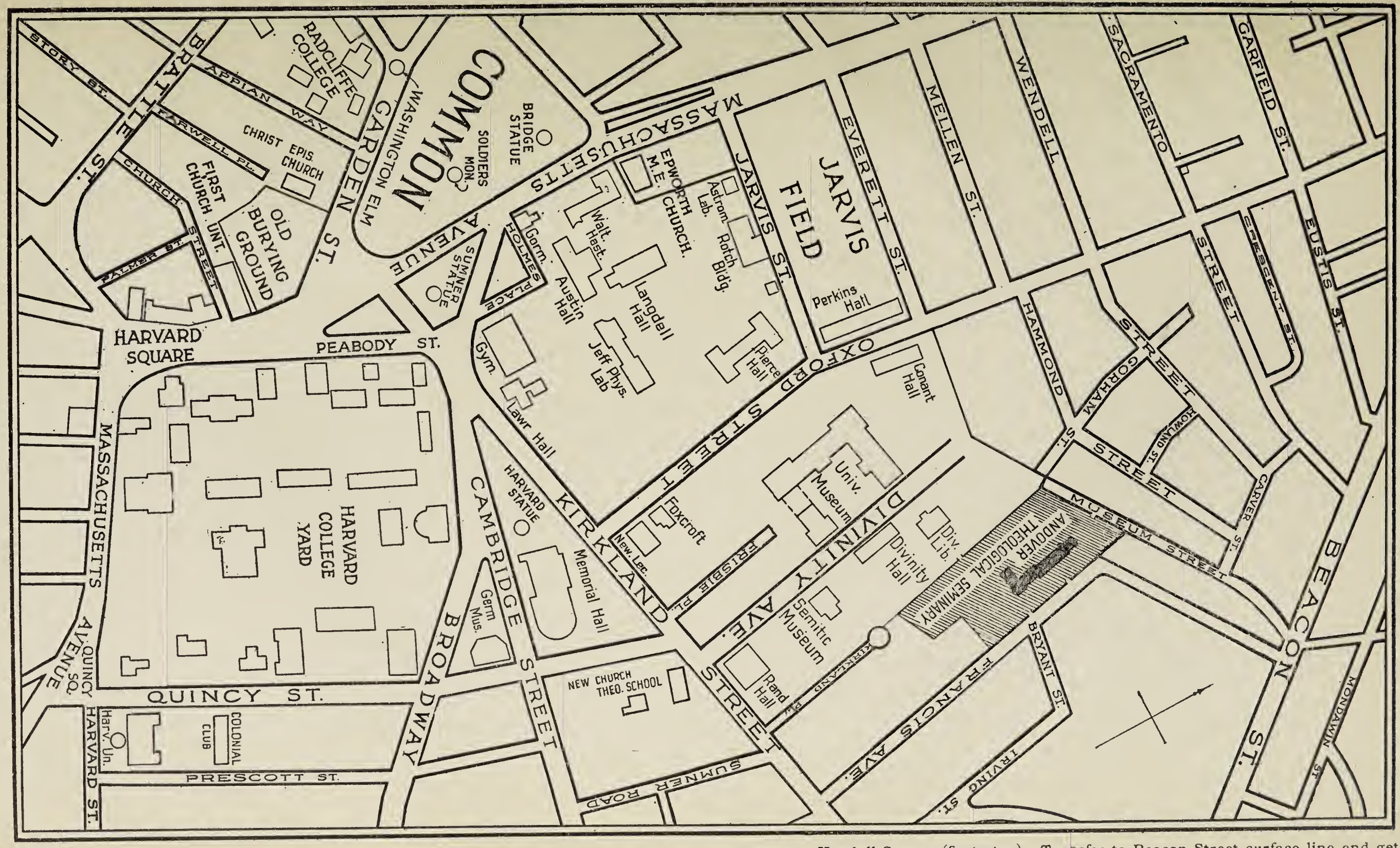

To reach the Seminary from Boston take Cambridge Subway on Tremont Street, foot of Park Street, to Kendall Square (first stop). Transfer to Beacon Street surface line and get off at Museum Street. Or continue in Subway to Harvard Square, and walk across Harvard College Yard and through Divinity Avenue.

ANDOVER THEOLOGICAL SEMINARY (East Front)

CATALOGUE

OF

ANDOVER THEOLOGICAL SEMINARY

ONE HUNDRED AND TWELFTH YEAR

1919–1920

ANNOUNCEMENT OF COURSES

1920–1921

CAMBRIDGE, MASSACHUSETTS

1920

CALENDAR

1919

Sept. 23, Tuesday, Seminary Year begins.
Nov. 27, Thursday, Thanksgiving Day: a holiday.
Dec. 21, Sunday, Christmas Recess begins.

1920

Jan. 4, Sunday, Christmas Recess ends.
Feb. 9, Monday, Second Half-year begins.
Feb. 23, Monday, Washington's Birthday: a holiday.
April 18, Sunday, Spring Recess begins.
April 25, Sunday, Spring Recess ends.
May 31, Monday, Memorial Day: a holiday.
June 15, Tuesday, Anniversary Exercises.

Sept. 28, Tuesday, Seminary Year begins.

TRUSTEES

The office of the Trustees is at Room 812, Tremont Building, Boston.

PRESIDENT

THE REV. CHARLES F. CARTER, D.D.	HARTFORD, CONN.

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FINANCE COMMITTEE: Mr. Arthur B. Chapin, *Chairman;* Messrs. William F. Whittemore, Samuel Usher, and Edwin F. Fobes.

HOUSE COMMITTEE: Mr. Samuel Usher, *Chairman;* Messrs. Arthur B. Chapin and William F. Whittemore.

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THE REV. WILLIAM R. CAMPBELL, D.D.	ROXBURY
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FACULTY

JOHN WINTHROP PLATNER, A.M., D.D.
Dean; Brown Professor of Ecclesiastical History; Taylor Professor of History
89 Appleton Street

EDWARD YOUNG HINCKS, A.M., D.D.
Smith Professor of Biblical Theology, Emeritus
58 Washington Avenue

DANIEL EVANS, D.D.
Abbot Professor of Christian Theology
15 Lancaster Street

WILLIAM ROSENZWEIG ARNOLD, PH.D.
Hitchcock Professor of the Hebrew Language and Literature
17 Francis Avenue

WILLARD LEAROYD SPERRY, M.A.
Associate Professor of Practical Theology
9 Charles River Square, Boston

Norris Professor of New Testament Interpretation

HENRY JOEL CADBURY, A.M., PH.D.
Lecturer on the New Testament, 1920–21

ARCHIBALD THOMPSON DAVISON, PH.D.
Instructor in Church Music
22 Francis Avenue

OWEN HAMILTON GATES, PH.D.
Librarian of the Andover-Harvard Theological Library
97 Avon Hill Street

HARVARD DIVINITY FACULTY*

WILLIAM WALLACE FENN, A.M., D.D.
Dean; Bussey Professor of Theology
5 Divinity Avenue

FREDERIC PALMER, A.M., D.D.
Managing Editor of the Harvard Theological Review
11 Quincy Street

GEORGE FOOT MOORE, A.M., D.D., LL.D., LITT.D.
Frothingham Professor of the History of Religion
3 Divinity Avenue

DAVID GORDON LYON, PH.D., D.D.
Hancock Professor of Hebrew and other Oriental Languages
Curator of the Semitic Museum
12 Scott Street

EDWARD CALDWELL MOORE, PH.D., D.D.
Parkman Professor of Theology; Plummer Professor of Christian Morals
21 Kirkland Street

JAMES RICHARD JEWETT, PH.D.
Professor of Arabic
44 Francis Avenue

IRVAH LESTER WINTER, A.B.
Associate Professor of Public Speaking
32 Hubbard Park

JAMES HARDY ROPES, A.B., D.D.
Hollis Professor of Divinity; Dexter Lecturer on Biblical Literature
13 Follen Street

KIRSOPP LAKE, M.A., D.D.
Winn Professor of Ecclesiastical History
40 Quincy Street

HENRY WILDER FOOTE, A.M., S.T.B.
Assistant Professor of Preaching and Parish Administration
22 Highland Street

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* Courses offered in the Harvard Divinity School are accepted by Andover Seminary for its degree, according to the plan described on page 19 of this Catalogue.

JAMES FORD, PH.D.
Assistant Professor of Social Ethics
35 Walker Street

ROBERT FRANZ FOERSTER, PH.D.
Assistant Professor of Social Ethics
11 Shady Hill Square

HARRY AUSTRYN WOLFSON, PH.D.
Instructor in Jewish Literature and Philosophy
35 Divinity Hall

GEORGE LA PIANA, S.T.M., PH.D.
Instructor in Church History
116 Appleton Street

SUPERINTENDENT OF BUILDING AND GROUNDS
JOSIAH REGINALD CROCKER

REGISTER OF STUDENTS

GRADUATES

Ralph Ernest Bayes — *Beverly* — 12 Arlington Ave., Beverly
A.B. Yankton 1916
S.T.B. Andover Theol. Sem. 1919

Aaron Wallace Canney — *Kezar Falls, Me.* — Andover 1
A.B. Bowdoin 1916
S.T.B. Andover Theol. Sem. 1919

Ambrose Clark DeLapp — 51 Elm St., Woburn
A.B. Morningside Coll. 1915
S.T.B. Andover Theol. Sem. 1919

Nils Wilhelm Lund — 72 Hanover St., Lynn
A.B. Bethany Coll. 1915
S.T.B. Andover Theol. Sem. 1919

SENIOR CLASS

Bhaskar Pandurang Hivalè — *Bombay, India* — Andover 7
A.B. Bombay Univ. 1916

Iwao Matsuhara — *Tottori, Japan* — Andover 15
A.B. Univ. of So. Calif. 1917

Frank William Thompson — 10 Clyde Road, Watertown
A.B. Harvard 1916

MIDDLE CLASS

Karnek Handanian — *Providence, R. I.* — Andover 9
A.B. Brown Univ. 1918

Louis Germaine Hudson — *Lower Island Cove, Newfoundland* — Andover 17
A.B. Univ. of Toronto 1917

Egbert William Ashford Jenkinson — 213 Parkview Ave., Lowell
B.S. Tufts 1916

Charles Stanley Jones — *Ashburnham* — Andover 10

Moses Richardson Lovell — *Millis* — Andover 8
A.B. Boston Univ. 1917

JUNIOR CLASS

David Crockett A.B. Tufts 1919	*Arlington*	Andover 4
Robert Horniman Dann A.B. Pacific, Oregon 1917	*East Lynn*	Andover 5
Charles David Kepner, Jr. A.B. Williams 1916 A.M. Harvard 1917	*Newtonville*	Conant 8
Edward Merrill Root A.B. Amherst 1917		55 Putnam St., Somerville
John Bernard Root B.S. Boston Univ. 1919	*Cambridge*	Andover 14

UNCLASSIFIED

Edward Forbes Smiley A.B. Harvard 1917		9 Symmes Road, Winchester
John Wesley Threlfall A.B. Bowdoin 1915 Bangor Theol. Sem. 1913	*South Sudbury*	Andover 2

SPECIAL STUDENT

Charles Clarke Keith LL.B. LaSalle Univ., Chicago, 1918	*Boston*	146 Smith St., Boston

HARVARD STUDENTS TAKING COURSES IN ANDOVER SEMINARY

Clarence Bouma, A.B.	*Grand Rapids, Mich.*	Andover 10
Richard Theodore Broeg, A.B., S.T.B.		So. Hamilton
Samuel Benjamin Ayodele Campbell, B.D.	*Sierra Leone, W. A.*	Divinity 5
Henry Raphael Gold, A.B.		43 Crawford St., Roxbury
Howard Henderson, A.B.	*Hingham*	Divinity 25
Cornelius Heyn	*Meadville, Pa.*	Divinity 20
Frank Orville Holmes, A.B.	*St. Paul, Minn.*	42 Concord Ave.
Frank Melville Lowe, Jr., A.B.,	*Kansas City, Mo.*,	1572 Mass. Ave.
Walter Arthur Maier, A.B.		70 Topliff St., Dorchester
Arthur William Marget		157 Homestead St., Roxbury
Walther Martin Miller	*Fort Wayne, Ind.*	Divinity 41
Arthur Francis O'Donnell	*Weehawken, N. J.*	38 Winthrop St.
John Eugene Pfeiffer, A.B.	*Beaver Dam, Wis.*	55 Hammond St.
Charles Wooten Pipkin, A.B.	*Arkadelphia, Ark.*	Divinity 3
Archiver John Strait, A.B.	*Wolcott, N. Y.*	Newton Lower Falls
Nathaniel Roland Taran		43 Humboldt Ave., Roxbury
Granville Mercer Williams	*Brooklyn, N. Y.*	38 Winthrop St.
Franklin Zeiger, A.B., A.M.	*Montclair, N. J.*	53 Church St.
Louis Gabriel Zelson, A.B.	*Philadelphia, Pa.*	10 Newton St.

FROM THE EPISCOPAL THEOLOGICAL SCHOOL

Fred Magee Adams, A.B.	*Jackson, Mich.*	Lawrence 18
Donald Bradshaw Aldrich, A.B.	*Fall River, Mass.*	7 Sumner Rd.
James Percy Attridge, A.B.	*Rochester, N. Y.*	Lawrence 33
Harold Belshaw, A.B.	*Cleveland, Ohio*	Lawrence 36
Harold Irvine Fair, A.B.	*Brooklyn, N. Y.*	Lawrence 27
Raymond Henry Fuller, A. B.,	*Rochester, N. Y.*,	36 Hawthorne St.
Oscar Frederic Green, A.B.	*Houston, Tex.*	Lawrence 16
Henry Wise Hobson, A.B.	*St. Louis, Mo.*	7 Avon St.
W. E. Kan	*Japan*	
Martin Dwelle Kneeland, A.B.	*Los Angeles, Cal.*	Lawrence 25
Christopher Russell Moodey, A.B.	*Morristown, N. J.*	Lawrence 29

John Reginald Moodey, A.B.	*Morristown, N. J.*	Lawrence 29
Arthur Osgood Phinney, A.B.	*Cambridge*	Lawrence 32
John Foster Savidge, A.B.	*New York, N. Y.*	Lawrence 15
Harry Robert Smith, A.B.	*Coytesville, N. J.*	Lawrence 13
Sherrill Bronson Smith	*Topeka, Kan.*	Lawrence 28
Dudley Scott Stark, A.B.	*Scranton, Pa.*	Lawrence 30

SUMMARY

Graduates	4
Senior Class	3
Middle Class	5
Junior Class	5
Unclassified	2
Special Student	1
	20
From Harvard University	19
From the Episcopal School	17
Total	56

COLLEGES REPRESENTED*

Bethany College	1	Pacific (Oregon)	1
Bombay University	1	Tufts College	1
Boston University	2	University of Southern California	1
Brown University	1	Williams College	1
Bowdoin College	2	Yankton College	1
Harvard University	3		
Morningside College	1		

* None but Andover students are included in this table.

RECIPIENTS OF DEGREES

On Commencement Day, June 17, 1919, the degree of S.T.B. was conferred upon the following persons:

Ralph Ernest Bayes A.B. Yankton 1916	North Beverly
Kapriel Bedrosian A.M. Harvard 1916	Worcester
Richard Theodore Broeg A.B. Wesleyan 1916	Burlington
Aaron Wallace Canney A.B. Bowdoin 1916	Wrentham
Ambrose Clark DeLapp A.B. Morningside 1915	Woburn
Nils Wilhelm Lund A.B. Bethany 1916	Lynn

THE DIPLOMA WAS CONFERRED UPON

Norman Bromfield Cawley	Bedford, N. H.

ANDOVER THEOLOGICAL SEMINARY

Andover Theological Seminary was chartered on June 19, 1807, and opened for instruction, at Andover, Massachusetts, on September 28, 1808. In its establishment men of different theological views united upon a platform that endeavored to express the common faith of the churches which the school was designed to serve. The founders formed comprehensive plans for the instruction of students in the chief branches of Christian learning, and for their training in the duties of their office, providing opportunities for a more thorough preparation for the ministry than was then obtainable elsewhere in this country. The ideals of the founders have guided the Seminary through all its history. Though under no ecclesiastical control, the school has always recognized its responsibility to the churches, and its courses of study have constantly been adapted to contemporary conditions and needs.

For one hundred years the Seminary served the purpose of its founders on Andover Hill, giving instruction to more than 3,500 students, and sending out 2,172 graduates. Changed conditions then demanded new methods and larger resources. The opening of the second century of its existence witnessed the removal of the Seminary to Cambridge and its affiilation with Harvard University. By means of this affiliation, all the educational resources of the University have become available for the students of the Seminary, while at the same time the institution continues independent in organization and government, and maintains its separate Faculty. In 1914, arrangements were made with the Episcopal Theological School of Cambridge, whereby courses of instruction in that institution became available for Andover students, and correspondingly Andover courses were thrown open to students of the Episcopal School.

Besides enjoying the rich educational advantages of a great university, Andover students are brought into contact with the best religious life and work of New England, not merely through the Congregational churches of Boston and the surrounding cities, but also through other churches and organizations of almost every variety and name. The schemes for social betterment and the numerous philanthropic activities of a great metropolis, all close at hand, furnish instructive and inviting fields of observation, and supplement, on the practical side, the academic work of the Seminary.

LOCATION AND EQUIPMENT

The Seminary building is located upon land adjacent to that of Harvard University, facing Francis Avenue on the east, and near Divinity Avenue on the west. It comprises a fireproof library wing, known as Bartlet Hall, containing a stack for 200,000 volumes, five seminar-rooms, a catalogue and delivery room, and offices for the Librarian and his assistants; a reference library, known as the Moses Stuart Reading Room, accommodating fifty readers; and the main building, containing lecture-rooms, the chapel, the faculty-room, professors' studies, offices of administration, and dormitory accommodations for about fifteen students. Extending to the north of the main building is a spacious hall, known as the Farrar Room, designed for the social use of the students. The architectural feature of the group is the massive central tower, dedicated to the memory of the founders of the institution. The building is equipped with the latest ventilating appliances, is heated by a hot-water system, and lighted by electricity.

LIBRARIES

The Andover-Harvard Theological Library contains about 111,800 volumes and 61,000 pamphlets. Its two constituent parts are the library of Andover Seminary, consisting of 68,000 volumes, and that of the Harvard Divinity School, consisting of 43,750 volumes. The combined collections are unexcelled in

the several departments of Biblical study, in historical, systematic, and practical theology, and in missionary literature of every kind. The Library is maintained and administered jointly by the two schools, and is open not only to their own officers and students, but also to all members of the University and of the other professional schools in Cambridge and vicinity. Its privileges may easily be secured by other persons pursuing theological studies.

The Moses Stuart Reading Room contains about 5,000 volumes, comprising the usual works of reference, the books most frequently used in the several departments of study, books temporarily reserved for the use of classes, the most recent accessions to the Library, the principal religious periodicals both American and foreign, and the current publications of various churches and other benevolent organizations.

The Library hours are from 9 A.M. to 5.30 P.M. every weekday during term time, and from 9 A.M. to 5 P.M. during vacations. The Reading Room is open also in the evening from 7 to 10 o'clock (Monday to Friday during term time).

The Harvard College Library, consisting of about 1,110,000 volumes and pamphlets, is rich in theological literature and ecclesiastical history, and is open to Andover students on the same terms as to students of the University.

The Library of the Episcopal Theological School, consisting of 18,000 volumes and about the same number of pamphlets, is open to officers and students of Andover Seminary.

THE SEMINARY YEAR

The one hundred and thirteenth year begins September 28, 1920, and ends June 15, 1921, with a recess of ten days at Christmas and of one week in April. Thanksgiving Day, Washington's Birthday, Good Friday, and Memorial Day are holidays. Every student is expected to be present punctually at the opening of the year, and to register at the Seminary Office on Tuesday, September 28, between 11 and 1 o'clock.

ADMISSION

The Seminary is open to all Protestants without discrimination. Every applicant for admission must present a certificate of church membership, a certificate of graduation from a college which has a course of study approved by the Faculty, and letters of recommendation from at least two responsible individuals. If the applicant is not a college graduate, he must satisfy the Faculty that his education is substantially equivalent to that of a Bachelor of Arts. Students from other seminaries which have corresponding requirements for admission and similar courses of study may be admitted to advanced standing on presenting the proper credentials.

Graduates of theological seminaries may be admitted as Graduate Students, and may carry on advanced work either in regular courses suited to their needs, or in private research under the direction of the Faculty. But applicants who have already pursued graduate studies elsewhere, or who have incurred domestic responsibilities, will be received into the Seminary only if they give evidence of exceptional ability and can offer some cogent reason for prolonging the period of their academic residence.

Young men who are not qualified for admission to regular standing may be admitted as Special Students and attend such lectures as the Faculty advise. Special students are not eligible for scholarships, nor are they candidates for the degree.

INSTRUCTION

The Seminary offers instruction in all the main departments of Theology, viz., the Old Testament, the New Testament, Church History, Systematic Theology, and Practical Theology. The affiliation with the University opens to Andover students a variety of additional courses not only in each of the theological departments, but also in the allied fields of the History of Religions, Ethics, Philosophy, Sociology, and Economics. Special attention is invited to the supplementary lists of Courses of Instruction, on page 37ff below. In general, under the plan of

affiliation, the two institutions seek to combine their resources in one comprehensive and harmonious scheme of theological education.

Through the affiliation of the Episcopal Theological School with Harvard University, the courses offered in that School become available for Andover students.

Students may receive all of their instruction from Andover teachers, or they may divide their work between the Seminary and the University. If they desire to take Harvard courses they must register in the University; but such double registration involves no additional expense, nor does it interfere with their regular standing and their privileges as Andover students. Each year's work must be arranged in advance, in consultation with the Faculty and with their approval. Not more than five courses should be taken in any one year.

DEGREES

THE ANDOVER DEGREE. Every candidate for the degree of Bachelor of Divinity in Andover Theological Seminary must fulfill the following requirements:

1. He must have received the degree of Bachelor of Arts from a college of recognized standing, or give evidence that he has an education equivalent to that represented by such degree.

2. He must have completed the work of fourteen courses of study approved by the Faculty, and have passed satisfactory examinations in the same. Six of the required fourteen courses are prescribed, and eight are elective.

(*a*) The following introductory courses, or their equivalents, are prescribed:

The History of Israel (Old Test. 4, *half-course;* or Old Test. H4).
Introduction to the Old Testament (Old Test. 5).
Introduction to the New Testament (New Test. 1, *half-course;* or New Test. H1a).
Theology of the New Testament (New Test. 5; or New Test. H1b).
Outlines of Church History (Church Hist. 1; or Church Hist. E1).
Systematic Theology (Theology 2).
The Minister as Preacher, Administrator, and Pastor. (Practical Theology 1; or Practical Theology H1a and H1b).

(*b*) Of the eight elective courses, five must be chosen from those offered by the Faculty of the Seminary or the Faculty of the Harvard Divinity School; three may be chosen from those offered exclusively under the Harvard Faculty of Arts and Sciences.

3. He must have been in residence at the Seminary for at least one year and have attended not less than four courses offered by the Faculty of the Seminary. But a candidate coming to Cambridge after completing two years of theological study at another institution will be deemed to fulfill the latter part of this requirement by attending three Andover courses.

4. He must have a working knowledge of the Greek language.

NOTE

In requiring of every candidate for the Seminary's degree a certain number of introductory courses, covering the several departments of theological study, the Faculty is guided by two considerations. First, the Seminary is a professional school — as much so as is a school of law or a school of medicine — designed primarily to fit young men for the efficient and successful exercise of the ministerial office. The vast majority of its students have been, and it is hoped will continue to be, candidates for the Christian ministry, to whom the course of study leading to the degree is the principal preparation for their life work. There is a minimum of professional knowledge and training which is indispensable for the proper discharge of the duties of the Christian pastor and preacher. He needs to know, at least in broad outline, the contents and the purpose of the Old and New Testament Scriptures; the history of the Church which he represents, and of the progress of its thought on the great themes of religion; the means of correlating his beliefs with the body of contemporary human knowledge and speculation; and the method of applying his faith most effectually to the needs of his own time and place. The Seminary's degree should guarantee the possession of this minimum of requisite knowledge and training. Secondly, experience has shown that, whether in the case of the candidate for the active ministry or in that of the prospective teacher and investigator, the various departments of theology are too intimately related to make thorough work possible in one without at least a partial acquaintance with the materials and methods of all the rest. The prescribed courses are needed in order that the elective courses may be intelligently chosen and profitably pursued.

CERTIFICATES. Students who are not candidates for the degree, but who have satisfactorily completed one or more courses, may receive certificates stating the length of time they

have been members of the Seminary and specifying the work they have accomplished.

HARVARD DEGREES. Candidates for the Andover degree may, at the same time, and without additional work, be candidates for the degree of Bachelor of Theology from Harvard University, provided they have been registered for at least one year in the Harvard Divinity School, and have completed, under Harvard teachers, not less than five courses approved by the Harvard Divinity Faculty, including the equivalent of at least three Divinity School courses. The Harvard statutory requirement of "residence at the University of at least one year" can be fulfilled while the student is in residence at Andover Seminary. Candidates for this degree must, at the end of their Senior year, present themselves to the Harvard Divinity Faculty for examination in the following subjects: (*a*) The Religion of Israel, with Judaism to the second century A.D.; (*b*) Early Christianity, as it appears in the New Testament and the writings of the sub-apostolic age, with the contemporary religious conditions in the Greek and Roman world; (*c*) The History of Christianity, particularly the history of thought, and of the religious life, corporate and individual; (*d*) The History of Religions, especially the religions of civilized peoples; (*e*) Systematic Theology; (*f*) The work of the Minister, including Social Ethics.

Upon the recommendation of the Faculty of Divinity, Harvard University confers also the degrees of Master of Theology and Doctor of Theology. The requirements for the degree of Master of Theology can ordinarily be fulfilled by one year of graduate work, wholly devoted to advanced theological study. For the degree of Doctor of Theology at least two years of graduate work are required. Further particulars concerning these two degrees may be found in the pamphlet of the Harvard Divinity School.

In special cases Andover students may become candidates for the degrees of Master of Arts and Doctor of Philosophy in Harvard University, provided they have been registered in the University for at least one year. Recommendations for these degrees proceed from the Harvard Faculty of Arts and Sciences.

A student who desires to become a candidate for either of them should communicate as early as possible with the Dean of the Harvard Graduate School of Arts and Sciences.

LECTURESHIPS

THE HYDE LECTURESHIP on Foreign Missions was founded in 1867, by Henry Hazen Hyde, of Boston.

THE SOUTHWORTH LECTURESHIP on Congregationalism was founded in 1866, by Edward Southworth, of West Springfield, and Wells Southworth, of New Haven, Connecticut. The topics treated by lectures on this foundation cover a wide range, but all have to do with the practical activities of the modern church, exclusive of foreign missions. In 1920–21 President John M. Thomas, of Middlebury College, will lecture on this foundation.

FEES AND EXPENSES

TUITION. The annual fee for tuition is $150, and this amount is charged to every student who wishes to have the year counted as a year of residence for a degree. For resident Graduates and Special Students taking less than three and a half courses, the fee may vary according to the number of courses taken, the charge for each full course being $45, and for each half-course $25. The tuition fee is payable to the Seminary Treasurer in two installments, viz., $90 at the beginning of the Seminary year, and $60 on or before February 15. The payment of the fee entitles the student to admission to Andover and Harvard courses alike, and also to courses given in the Episcopal School.

LODGING. Students may rent furnished rooms in the Seminary building, so far as the limited accommodations permit. The rooms are not supplied with bedclothes and linen. They range in price from $65 for single rooms, to $130 for double suites consisting of a study and two bedrooms. Heat and daily care are included in these prices. Furnished and unfurnished rooms are also available in Divinity Hall, a Harvard dormitory, at prices ranging from $80 to $120 a year. Heat, light, and daily care are included.

TABLE-BOARD. Students may board at the annex of Memorial Hall, where meals are served *à la carte* practically at cost. Here good board can be obtained for about $7 per week.

COST OF LIVING. The annual expenses of a student in the Seminary may be estimated as follows:

Tuition	$150
Room-rent	65
Board, 38 weeks at $7.00 . .	266
Light	10

To these items, which amount to $491, should be added a sum sufficient to defray personal expenses, such as clothing, washing, books, etc.

Every student at the time of his registration must file with the Treasurer a personal bond in the sum of $400 as security for the payment of his dues to the Seminary.

SCHOLARSHIPS

Students in residence at the Seminary and doing full work are eligible for scholarship aid under the following plan:

1. Scholarships of $300 each may be awarded to students whose circumstances require it, provided their college or Seminary standing has not fallen below an average of B (80–90 per cent).

2. Scholarships of $350 each may be awarded to students who during the preceding half-year have attained the grade of A (90–100 per cent) in at least two courses, and who have not fallen below the grade of B in any course.

3. Scholarships of $400 each may be awarded to students of the Middle and Senior classes who during the preceding half-year have attained the grade of A in three courses, and have not fallen below the grade of B in any course.

4. A student may be promoted from one scholarship group to the next higher at the middle or end of any year, provided he has met the requirements stated above. But if a student fails to maintain the rank required for holding the scholarship awarded to him, he may be transferred to a lower scholarship group, or deprived of scholarship aid entirely.

FELLOWSHIPS

The WINKLEY FELLOWSHIP, yielding $600 a year, was founded in order to afford young men of especial promise the opportunity to pursue advanced study in this country or in Europe. It may be held for one or for two years. Candidates must have completed a three years' course of theological study, of which at least the last two years have been in this Seminary, and they must not only have attained a high degree of excellence in the studies of the course, but also have displayed aptitude for original research. Incumbents pursue their studies under the direction of the Faculty, reporting semi-annually.

The SEMINARY FELLOWSHIP, also of $600, is awarded upon the same conditions and may be held for the same length of time as the Winkley Fellowship.

OPPORTUNITIES FOR SELF-HELP

Students are occasionally employed by the Seminary, as assistants in the Library, and in other ways, the compensation varying with the amount of work performed and the time required.

Members of the upper classes are frequently able to add to their income by preaching. The summer vacation may be utilized for service under the home missionary societies.

Students are directed by the Seminary to points of service in and near the city, where they may engage to a limited extent in practical religious work.

Beneficiaries of the Congregational Education Society receive from that source fifty dollars a year in semi-annual installments.

RELIGIOUS EXERCISES

DAILY PRAYERS, conducted by the professors of the two schools, are held either in the Andover Chapel or in the Chapel of Divinity Hall every week-day except Saturday, at 5.30 P.M.

The SACRAMENT OF THE LORD'S SUPPER is celebrated at appointed times during the Seminary year.

MORNING PRAYERS are conducted by the Board of Preachers to the University every week-day at 8.45 o'clock, in Appleton Chapel.

THE SOCIETY OF INQUIRY

The Society of Inquiry on the Subject of Missions, the pioneer student organization for mission study in this country, was founded at Andover in 1811. Samuel J. Mills, Samuel Nott, James Richards, and Luther Rice were among its eight charter members. Other early members were Gordon Hall, Samuel Newell, and Adoniram Judson. The Society has maintained a continuous existence, and holds meetings for the study of foreign missions and other forms of religious activity. Addresses by missionaries and officers of mission boards, letters from Andover men on the field, and papers by students, keep the students in touch with the broader activities of the Church.

COURSES OF STUDY

The following list of courses, classified according to departments, includes both those offered by the Faculty of Andover Theological Seminary and those offered by the Harvard Divinity Faculty. The various courses are designated by numbers, and, to avoid confusion, the number of each Harvard course is preceded by an H. Two supplementary lists are appended, containing specimen courses, selected from a considerable number offered by the Harvard Faculty of Arts and Sciences, which, while primarily intended for students of the College and the Graduate School, are of interest also to students of theology. They are open to Andover students, and may, within certain limits indicated above (p. 20), be counted for the degree of Bachelor of Divinity. For descriptions of the Harvard courses, students are referred to the Announcement of the Divinity School, and to the descriptive pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be obtained at the Publication Office of the University.

A third supplementary list contains courses offered in the Episcopal Theological School, which are open also to students in Andover Seminary. Students who wish to count any of these courses toward the Andover degree must first secure the approval of the Faculty.

Five courses thoroughly mastered will usually be found to constitute a full year's work, and students are advised not to undertake more than that number. The introductory course in each department should be taken before electing its more advanced courses. Every student's programme for the year must be submitted to the Faculty for approval within the first week of the session.

COURSES OF INSTRUCTION

1920 – 21

THE OLD TESTAMENT

[3. Hebrew: The Prophetical Books of the Old Testament. *Tuesday and Thursday at 2.30.* Professor Arnold.] Omitted in 1920–21.

This course presupposes a knowledge of the elements of Hebrew, and a general acquaintance with the political history of Israel. The aim of the course is twofold: first, to familiarize the student with the Hebrew language — its vocabulary, syntax, idioms, and rhetorical forms — so that he may no longer find the reading of the Old Testament in the original tongue irksome or laborious, and may begin to appreciate those qualities of the text which remain beyond the power of the translator to reproduce; and second, to supply a first-hand acquaintance with the surviving prophetical literature of the ancient Hebrews.

7. Hebrew: The Poetry of the Old Testament. *Tuesday and Thursday at 2.30.* Professor Arnold.

This course alternates with course 3. The texts to be studied are taken up in reversed chronological order. Beginning with some of the later Psalms, selections are made from the Book of Proverbs, Song of Songs, Job, Lamentations, and the ancient poems embedded in the earlier historical narratives of the Old Testament. The various attempts to determine the principles of Hebrew versification are reviewed and criticised.

[4. History of Israel. Half-course (first half-year). *Wednesday and Friday at 12.* Professor Arnold.] Omitted in 1920–21.

This course deals mainly with the political history of Israel, as reconstructed on the basis of modern investigation. It assumes a certain familiarity, on the part of the student, with the narrative material of the Bible, and is designed to furnish him with the requisite framework for the detailed studies of the more advanced Old Testament courses.

[5. Introduction to the Old Testament. *Monday, Wednesday, and Friday at 10.* Professor Arnold.] Omitted in 1920–21.

6. The Religion of Israel. *Monday, Wednesday, and Friday at 10.* Professor Arnold.

This course deals with the history of the religious ideas and institutions of Israel from the earliest times to the Maccabean age. The course is conducted by means of lectures, class-room discussions, assigned readings, reports, and papers. The following are some of the subjects treated: Primitive Semitic elements in the religion of Israel; the Mosaic stage in the worship of Yahwè; the religious institutions of Canaan; Yahwè and the gods of the land; Elijah and the Baal of Tyre; Yahwè and morality; the prophets of the Assyrian period; the Judean survival and the Deuteronomic Law; priests and prophets in the Exile; prophetic philosophy of history; Babylonian elements in the Old Testament; the differentiation of religious and political institutions in the Persian period; the Restoration in Judea; the Jewish Diaspora; Judaism and Zoroastrianism; Judaism and Hellenism; the Synagogue; personal religion; theological sects; the Scriptures and the oral law; the apocalypse and the doctrine of a Messiah.

20. Research Course.

Professor Arnold will conduct a course in research devoted to some definite problem in Hebrew philology, Old Testament literature, or the history of Israel. The subject of the course and the time of meeting will be determined after conference between instructor and students. Only students who have satisfied the instructor that they possess the necessary equipment will be admitted to this course.

Attention is called to the course in elementary Hebrew, and to the other Old Testament courses, offered for the year 1919–20 by the Episcopal Theological School. (See below, page 40.)

HARVARD COURSES

H2. Hebrew (second course). — Syntax. Extensive reading in the Old Testament. *Tuesday and Thursday at 10.* Professor Lyon.

H17. Jewish Aramaic. — The Aramaic portions of Daniel and Ezra; Inscriptions and Papyri; selections from the Targums. *Twice a week.* Dr. Wolfson.

H13. Arabic. *Monday, Wednesday, and Friday at 11.* Professor Jewett.

H14. Arabic (second course). *Tuesday and Thursday at 3.30.* Professor Jewett.

H18. Syriac. — Brockelmann's *Syrische Grammatik;* selections from the Peshitto. *Twice a week.* Professors Jewett and Lyon.

H19. Syriac (second course). — Nöldeke's *Syriac Grammar;* selections from Syriac prose of the classical period. *Twice a week.* Professors Jewett and Lyon.

H10. Assyrian. *Twice a week.* Professor Lyon.

H11. Assyrian (second course). *Twice a week.* Professor Lyon.

H17. Jewish Aramaic. *Twice a week.* Dr. Wolfson.

The Semitic Conference, attended by Professors and students, holds meetings once a month throughout the academic year.

THE NEW TESTAMENT

5. Problems in the Gospels. *Monday, Wednesday, and Friday at 3.30.* Dr. Cadbury.

This course begins with a study of the literary aspects of the Gospels and of their relation to each other. Then the principal historical questions relating to Jesus' life, teaching, thought, and character are discussed. The purpose of the course is to give the student a fresh and intimate view of the contents of the gospels, an acquaintance with some of the important modern English books upon the subject, and a general outlook upon the major questions of Jesus' career and immediate influence.

2. Readings in New Testament Greek. Half-course (first half-year). *Three hours a week.* Dr. Cadbury.

The object of this course is to provide students who already have a limited knowledge of the vocabulary and idiom of the Greek New Testament with a more facile reading ability through extensive, rapid reading. Besides the New Testament writings, selections from the Septuagint, the Psalms of Solomon, the Greek apocalypses, the Apostolic Fathers, the Apologists, and the papyri may be included. Emphasis is laid upon questions of language rather than of introduction and exegesis.

9. The Epistle to the Hebrews. Half-course (second half-year). *Monday and Wednesday at 2.30.* Dr. Cadbury.

An exegetical study of the thought of the letter to the Hebrews, based upon the Greek text. So far as time may permit, *Ephesians* and *Colossians* will be studied in similar fashion and compared with *Hebrews.*

13. The Book of Revelation. Half-course (first half-year). *Monday and Wednesday at 2.30.* Dr. Cadbury.

After a survey of the extant Jewish apocalypses, the Revelation of John is subjected to a careful exegetical study based upon the English text. The sources and the meaning of the book as a whole and of its several parts, and its relation to early Christianity, are discussed.

Courses 8 and 9 are exegetical, and the work is based on the Greek text.

HARVARD COURSES

H1. The New Testament. *Monday, Wednesday, and Friday at 9.* (*a*) First half-year: The books of the New Testament. Professors Ropes, Lake, Hatch, Dr. Cadbury, and Asst. Professor Nash. (*b*) Second half-year; The Ideals of the New Testament. Professor Hatch.

H7. The Acts of the Apostles. *Two hours a week.* Professor Ropes.

H8–H13. Interpretation of the New Testament. Professors Ropes, Lake, and Hatch will give such instruction in the interpretation of the several books of the New Testament, other than those expressly announced, as may prove desirable for the needs of students. Students should consult the instructors at the beginning of the year as to the detailed work to be done.

Attention is called to the course on "Hellenistic Judaism" (History of Religions 5), offered by Professor G. F. Moore (see page 36), and also to the New Testament courses offered by the Faculty of the Episcopal Theological School, a list of which may be found on page 40 below.

CHURCH HISTORY

1. History of the Church in Outline. *Tuesday, Thursday, and Saturday at 9.* Professor Platner.

An introductory course, designed for those who have never before studied ecclesiastical history. It covers the whole field from the apostolic age to our own, embracing primitive, Catholic, and Protestant Christianity. The ancient church is studied, first as an informal association of Christians, then as a definite organization struggling for existence under the Roman law, then as a religion favored by the state, and finally as dominant. The mediæval church is studied as an institution theoretically world-wide, yet suffering disruption as the east and west separate and travel each its own way. The growth of the papacy, its conflict with the empire, monasticism, the crusades, scholasticism, and related topics, here pass under review. The history of the modern period includes a consideration of the protestant reformation and its consequences, running out into the many ecclesiastical divisions of the last three centuries. This course is given every other year, alternating with Church History E1.

[2. History of Christian Doctrine. *Tuesday, Thursday, and Saturday at 9.* Professor Platner.] Omitted in 1920–21.

3. Christian Institutions, historically and comparatively considered. *Tuesday, 3.30 to 5.30.* Professor Platner.

A study of undivided Christendom, including the origin of the ministry, the sacraments, and the ancient liturgies, followed by a study of the principal

divisions of the Christian church, examining the distinctive features of each and noting their differences (a) in organization, government, and law, (b) in forms of worship, and (c) in doctrinal standards. The method is both historical and descriptive, tracing the development of the various ecclesiastical institutions and also examining their present condition and their practical working. The field of study includes Greek, Roman, and Anglican catholicism, the national churches of the east, and the leading protestant denominations. Students should have become acquainted with the general history of Christianity before taking this course.

4. History of Christianity in England since the Reformation. Half-course (first half-year). *Tuesday and Thursday at 10.* Professor Platner.

This course covers the history of Christianity in England during the period following the break with Rome. The peculiar characteristics of the Anglican establishment, the struggle for toleration of non-conformity, and the growth of dissent are fully treated. Special attention is devoted to the religious movements of the nineteenth century. The course forms a natural introduction to the church history of America.

[5. History of the Church in America. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor Platner.] Omitted in 1920–21.

[6. History of Early Christian Literature. *Tuesday, 3.30 to 5.30.* Professor Platner.] Omitted in 1920–21.

[8. History of Congregationalism. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor Platner.] Omitted in 1920–21.

9. Modern Foreign Missions. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor Platner.

A study of the Protestant missionary enterprises of the past one hundred years, with special reference to their history, the methods employed in their prosecution, and the influence of Christian thought and life upon the surrounding non-Christian civilizations. The field of study includes India, China, Japan, and the Turkish Empire.

10. The Reformation. *Tuesday and Thursday at 11.* Professor Platner.

A study of the causes, progress, and results of the Protestant revolution of the sixteenth century, including an outline of the Roman Catholic counter-reformation.

20. Advanced Study and Research. Professor Platner will arrange and supervise the work of qualified students who wish to pursue studies of an advanced character, especially in the field of early church history.

HARVARD COURSES

H3. The Church from the Council of Chalcedon to the Councils of Basel and Florence. *Tuesday, Thursday, and Saturday at 9.* Dr. La Piana.

H4. History of Christian Life and Institutions in Europe since the Reformation. Half-course (first half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H5. History of Christian Doctrine to 1630. *Monday, Wednesday, and Friday at 9.* Professors Lake, G. F. Moore, and Fenn, and Dr. La Piana.

H7a. The Eastern Churches from the Tenth Century to the Fall of Constantinople. Half-course (first half-year). *Tuesday and Thursday at 12.* Dr. La Piana.

H7b. The Eastern Churches from the Fall of Constantinople to the Present Time. Half-course (second half-year). *Tuesday and Thursday at 12.* Dr. La Piana.

H10. The Expansion of Christendom and the Naturalization of Christianity in the Orient, more particularly during the Nineteenth Century. Half-course (second half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H20a. Research Course in the History of the Early Church. *Hours by appointment.* Professor Lake.

H20c. Readings in Latin Christian Literature. *Hours by appointment.* Dr. La Piana.

Attention is called to the course on "The Beginnings of Christianity" (History of Religions 9), offered by Professor Lake. (See page 36 below.)

THEOLOGY

[1. The Philosophy of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1920–21.

This course deals with (a) the nature of religion as an historic phenomenon, the various stages of its development, and its resultant types; (b) the nature of religious knowledge, the objective reference of religious experience, the reality of its object, the nature of faith, and the problem of doubt; (c) the religious world-view in comparison with the scientific and philosophic world-views; (d) the truth of religion as an experience, a redemptive force in history,

and a philosophic interpretation. The method of instruction is by lectures, readings, and discussions.

5. The Psychology of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

This course deals with the distinctive nature of religion as a matter of experience, from the point of view and by the methods of psychology; the functioning of the mind in this experience; the needs which give rise to it; its varieties and types; its origin and development in the child, youth, and adult; its ways of expression and means of maintenance through worship; its relation to abnormal psychical phenomena; and some of its current phases.

Much reading of significant sources and of individual "cases," and presentation of the results are required.

2. Systematic Theology. The Distinctive Truths of Christianity. *Tuesday, Thursday, and Saturday at 12.* Professor Evans.

This course deals with (a) the nature of the Christian religion, the reality and method of revelation; (b) the doctrine of God: his personality, character, and purpose, the truth of the doctrine of the Trinity; (c) the religious view of the world in its relation to God and as the sphere for the realization of his will; (d) the idea of man: his nature and vocation, his moral failure and need of salvation; (e) the abiding significance of Jesus: his historic career, moral character, redemptive mission, incarnation, and divinity; (f) the Spirit of God and the Christian life: the essential relation of the Spirit of God to the soul of man, the nature of the new life, the method of its production, the process of its development, and its completion in the Kingdom; (g) the final realities of life; the meaning of death, the assurance of immortality, the divine judgment, and the ultimate outlook.

The course aims to lead the student to the discovery of the ethical values of these fundamental doctrines and to the realization of their philosophical validity and their systematic place in the unity of Christian truth. The method of instruction is by lectures, readings, and discussions.

3. Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

This course considers the type of moral life in which the Christian religion finds expression. It deals with the history of Christian ethics, and in particular with the current criticism of the same; next it seeks in the historical background the preparation for, and the contributions to, the Christian ideal; it then attempts to discover and expound the distinctive ethical principles of Jesus which constitute the Christian ideal; and finally it traces the historical realization of certain aspects of this ideal.

[4. Social Problems in the Light of Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1920–21.

It is the aim of this course to relate Christian ethics to the problems of our day, and thus to prepare the student to become an intelligent leader of the church and of the moral forces of society in christianizing the social order. The lectures deal with such problems as that of the family, the organization of modern industry, the democratic state, international and inter-racial relations, etc. Students are made acquainted with the most significant literature, and are aided in practical investigation of the problems treated in the lecture-room.

20. Advanced Study and Research. Professor Evans will arrange and supervise the work of qualified students who wish to pursue studies of an advanced character in Theology.

HARVARD COURSES

H1. Theism. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Fenn.

H2. Outlines of Systematic Theology. Second half-year. *Tuesday, Wednesday, Thursday, and Friday at 11.* Professor Fenn.

H3. New England Theology. Half-course (first half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

H6. Christian Thought since 1630. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H7a. Philosophy of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

H7b. Philosophy of Religion. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

H8. Current Problems in Theology. Half-course (second half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

H20a. Modern Theology, especially as influenced by Ritschl. A seminary. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H20c. Philosophical and Theological Method of Scholasticism. Half-course (first half-year). *Monday, 2–3.* Dr. La Piana.

PRACTICAL THEOLOGY

1. The Minister as Preacher, Administrator, and Pastor. *Monday and Wednesday at 12.* Assoc. Professor Sperry.

This course falls into three main divisions: (a) A general introduction to the theory and practice of preaching, covering the historical traditions of the prophetic office, its present changing conditions, the preliminary discipline of the preacher, the aims of the sermon, its legitimate content, and the most effective forms of its construction and delivery. (b) The minister's function as leader of public worship, with detailed suggestion as to the use of liturgical and non-liturgical forms, the problems of Scripture lessons, extempore prayer, church music, etc. (c) A survey of the minister's task in the general administration of parish affairs, including his interpretation of his pastoral office and his varied relations to his people.

2. Preaching. *Wednesday at 3.30.* Assoc. Professor Sperry and Asst. Professor Foote.

Each student prepares eight sermons during the year, of which some are preached before the class in Appleton Chapel and criticized by students and instructor, and the rest are criticised by the instructor privately. Students will be expected to submit freshly written sermons, the general type of which may be prescribed by the instructor. Students in this course should already have taken Practical Theology 1 or H1.

[3. The Preacher's Use of Homiletical Sources. *Monday and Wednesday at 2.30.* Assoc. Professor Sperry.] Omitted in 1920–21.

The first part of this course will deal at length with the homiletical value and use of the English Bible, detailed consideration being given to the principal books of both Testaments. The course will then pass on to a consideration to the sermon-values of church history, the literature of Christian devotion, modern biography, poetry, drama, and fiction, — concluding with some comment upon the use which the preacher may make of contemporary tendencies in American life.

12. The History and Development of Church Music. Half-course (first half-year). *Monday evening.* Asst. Professor Davison.

This course aims to give the student a comprehensive knowledge of church music, by means of lectures, discussions, and illustrations. Special stress is laid on the church music of the present day.

13. Hymn Tunes and Their History. Half-course (second half-year). *Monday evening.* Asst. Professor Davison.

This course deals particularly with those parts of church music which are assigned to the congregation, such as hymns, chants, and responses. The work is in part historical, but an effort is made to familiarize the student with

such material as will prove valuable to him in establishing a high standard of congregational singing. In connection with this course, attention is called to Practical Theology H7, on " Hymns and Hymn Writers."

20. The Relation of the Church to Social Problems. A seminary. Half-course (second half-year). *Once a week, two successive hours.* Professor Evans and Asst. Professor Foote.

HARVARD COURSES

H7. Hymns and Hymn Writers of the Christian Church. Half-course. (second half-year). *Tuesday, Thursday, and Saturday at 11.* Asst. Professor Foote.

H8. An Introduction to the Literature of Devotion. Half-course. *Once a week, two successive hours.* Asst. Professor Foote.

Attention is called also to the following courses:

Social Ethics 18. The Minister's Relation to Social Agencies. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 12.* Asst. Professor Foote.

Public Speaking. H1. Training in Voice and Speech. (Preparatory to H2 below.) *Once a week.* Assoc. Professor Winter.

Public Speaking. H2. Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course throughout the year, at hours to be arranged.* Assoc. Professor Winter.
Beginning with 1920-21 this may be counted towards the requirements for the degree.

HISTORY OF RELIGIONS

HARVARD COURSES

H5. Hellenistic Judaism. Half-course (first half-year). *Monday, Wednesday, and Friday at 9.* Professor G. F. Moore.

H9. The Beginnings of Christianity. *Wednesday and Friday at 12.* Professor Lake.

H10. Immortality in Religion and Philosophy. Half-course (second half-year). *Monday, Wednesday, and Friday at 9.* Professor G. F. Moore.

H20. The Jewish Sects. *Hours to be arranged.* Professor G. F. Moore.

SUPPLEMENTARY LIST No. I

Especial attention is directed to the following courses, offered by Andover and Harvard teachers, which will be found to be of direct and practical value to the student of present-day conditions in the Christian church. In connection with some of these courses there is opportunity for special research under the guidance of the instructor. Courses offered exclusively under the Faculty of Arts and Sciences, which the student desires to count towards the Andover degree, must be approved in advance by the Faculty of the Seminary. Three such courses when so approved may be counted for the degree.

(A) EDUCATION AND THE PSYCHOLOGY OF RELIGION

THE PSYCHOLOGY OF RELIGION. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor EVANS. (Theology 5.)

THE HISTORY OF EDUCATION. *Monday, Wednesday, and Friday at 9.* Professor A. O. NORTON (Wellesley College).

EDUCATIONAL PSYCHOLOGY AND MENTAL HYGIENE. Half-course (second half-year. *Monday, Wednesday, and Friday at 12.* Professor DEARBORN. (Education H7.)

PRINCIPLES OF SECONDARY EDUCATION. Half-course (first half-year). *Monday, Wednesday, and Friday at 3.30.* Asst. Professor INGLIS. (Education H3b.)

(B) SOCIAL ETHICS

[SOCIAL PROBLEMS IN THE LIGHT OF CHRISTIAN ETHICS. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor EVANS. (Theology 4.)] Omitted in 1920–21.

THE RELATION OF THE CHURCH TO SOCIAL PROBLEMS. Half-course (second half-year). *Once a week, two successive hours.* Professor EVANS and Asst. Professor FOOTE. (Practical Theology 20.)

THE MINISTER'S RELATION TO SOCIAL AGENCIES. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 12.* Asst. Professor FOOTE.

FORMS AND METHODS OF SOCIAL SERVICE. Half-course (first half-year). *Tuesday, 2.30–4.30.* Asst. Professor FORD. (Social Ethics H10.)

Recent Theories of Social Reform. Half-course (second half-year). *Hours to be arranged.* Asst. Professor Foerster. (Social Ethics H15.)

The Kingdom of Evils. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 9.* Professor Cabot. (Social Ethics H16.)

(C) ECONOMICS AND POLITICS

Principles of Sociology. *Monday, Wednesday, and Friday at 12.* Professor Carver. (Economics H8.)

The Single Tax, Socialism, Anarchism. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Professor Carver. (Economics H7b.)

Trade-Unionism and Allied Problems. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor Ripley. (Economics H6a.)

Problems of Labor. *Tuesday and Thursday at 1.30.* Professor Ripley. (Economics H34.)

Principles of Popular Government. *Monday, Wednesday, and Friday at 12.* Asst. Professor Holcombe. (Government H3.)

Elements of International Law. *Tuesday, Thursday, and Saturday at 11.* Professor Wilson. (Government H4.)

Philosophy of the State. Half-course (first half-year). *Monday, Wednesday, and Friday at 9.* Professor Hocking. (Philosophy H5.)

SUPPLEMENTARY LIST No. II

The following courses, in addition to those mentioned in List No. I, are selected from among those offered by the Harvard Faculty of Arts and Sciences, as likely to interest theological students. For descriptions of these courses, and others like them, students are referred to the pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be procured at the Harvard Publication Office, 2 University Hall.

THE ANCIENT WORLD

Greek for Beginners. Asst. Professor Jackson. (Greek G.)

History of Classical Greek Literature. Prof. H. W. Smyth. (Greek 12.)

Survey of Greek Civilization. Professor Gulick. (Greek 10.)

History of Latin Literature. Professor Howard. (Latin 12.)

THE MIDDLE AGES

Mediæval Institutions. Professor Haskins. (History 20c.)

Intellectual History of Europe from 500 to 1500. Professor Haskins. (History 41.)

Political and Social History of the Mohammedans to the Conquest of Egypt by Selim I. Professor Jewett. (Semitic 15.)

History of Classical Culture in the Middle Ages. Professor E. K. Rand. (Comparative Literature 5.)

Renaissance and Reformation. Professor Merriman. (History 7.)

MODERN HISTORY

Continental Europe, 1815–1871. Asst. Professor Lord. (History 30a.)

Continental Europe, 1871–1914. Professor Coolidge. (History 30b.)

History of Russia. Asst. Professor Lord. (History 15.)

History of the Far East in the Nineteenth Century. Professor Coolidge. (History 18.)

PHILOSOPHY, ETHICS, AND PSYCHOLOGY

Ethics. Professor R. B. Perry. (Philosophy 4.)

The Kantian Philosophy. Professor Hocking. (Philosophy 15.)

Seminary in the History of Philosophy. Professor Woods. (Philosophy 20b.)

Present Philosophical Tendencies. Prof. R. B. Perry. (Philosophy 18.)

Metaphysics. Professor Hocking. (Philosophy 9.)

ENGLISH LITERATURE

English Composition (advanced course). Professor Briggs. (English 5.)

English Literature. Professor Lowes. (English 32.)

Milton. Professor Lowes. (English 11b.)

Bacon. Asst. Professor Webster. (English 11.)

Browning. Professor Briggs. (English 48.)

American Literature. Professor Greenough. (English 33.)

Public Speaking. Professor Winter. (English 10.)

SUPPLEMENTARY LIST No. III

The following courses are offered in the Episcopal School. Students desiring to count any of them in satisfaction of the requirements for the Andover degree must first secure the approval of the Faculty.

THE OLD TESTAMENT

E1. Hebrew for Beginners. *Monday, Wednesday, and Friday at 10.* Professor Kellner.

E2. Hebrew. Exegetical study of the prophet Isaiah-ben-Amoz. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor Kellner.

E4. Hebrew. Sight-reading in Genesis, Deuteronomy, Kings, Jonah, Ruth, and Esther. Half-course (second half-year). *One evening a week.* Professor Kellner.

E5. Old Testament Introduction: the Hexateuch; the historical books, the moral tales, the prophetical books, the poetical books, and the wisdom literature. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Kellner.

E6. The Religion of Israel. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor Kellner.

THE NEW TESTAMENT

E10. New Testament Greek. *Monday, Wednesday, and Friday at 10.* Professor Hatch.

E2. The Gospel according to Matthew. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Hatch.

E6. The Apostolic Age. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor Hatch.

E5. The Fourth Gospel. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor Hatch.

E8a. The Epistle to the Romans. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Asst. Professor Nash.

E11. The Synoptic Gospels (in English). Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Asst. Professor Nash.

CHURCH HISTORY

E2. The History of the Church and of Doctrine during the first Ten Centuries. *Tuesday, Thursday, and Saturday at 9.* Professor Washburn.

E3. The English Church, the English State, and the Papacy from the Beginning to the Reformation. Half-course (first half-year). *Bi-weekly, Monday, 3–5.* Professor Washburn.

E4. Four English Churchmen. Half-course (second half-year). *Bi-weekly, Monday, 3–5.* Professor Washburn.

E9. Introduction to Christian Missions. Half-course (first half-year). *Wednesday and Friday at 10.* Asst. Professor Addison.

THEOLOGY

E1. Apologetics: Philosophy of Religion and the Defense of the Christian Faith. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor Drown.

E2. The System of Christian Doctrine. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 10.* Professor Drown.

E4. Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Drown.

E5. Theology of Coleridge, Robertson, and Maurice. Half-course (second half-year). *Once a week.* Professor Drown.

E6. Problems of Our Own Time. A study of some theological and ethical questions as affected by the war. Half-course (first half-year). *Once a week, Seminar.* Professor Drown.

E8. Ethics of the New Testament. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Mr. Dun.

PRACTICAL THEOLOGY

E1. The English Bible. *Monday, Wednesday, and Friday at 12.* Asst. Professor Nash.

E2. The History and Use of the Book of Common Prayer. Half-course (first half-year). *Tuesday and Saturday at 10.*

E3. Pastoral Care. Half-course (throughout the year). *Tuesday and Saturday at 12.*

E4. Preaching. *Wednesday at 5.30, Thursday at 12.*

E5. Introduction to Religious Education. Half-course (first half-year). *Tuesday and Saturday at 11.*

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The officers named above, and (a) *For one year:* the Rev. Albert E. Dunning, Class of 1870, Brookline; the Rev. Claris E. Silcox, Class of 1914, Newport, R. I.; (b) *For two years:* the Rev. Edward C. Camp, Class of 1894, Watertown; the Rev. Edward C. Boynton, Class of 1914, Worcester; (c) *For three years:* the Rev. John Reid, Class of 1899, Franklin; the Rev. Enoch F. Bell, Class of 1906, Boston; also the Rev. John G. Taylor, Class of 1877, Arlington, representing the Boston Andover Club.

GENERAL CATALOGUE

The General Catalogue, covering the first century of the history of the Seminary, was published in 1909 under the editorship of the late Rev. C. C. Carpenter, A.M., Class of 1875. It may be had on application to Dr. Owen H. Gates, Librarian of the Andover-Harvard Theological Library, Cambridge. Price, $1.00. A supplement is now in preparation.

FORM OF BEQUEST

I give, devise and bequeath to the Trustees of Andover Theological Seminary, of Cambridge, Massachusetts, the sum of.....dollars, to be applied to the uses and purposes of said Seminary.

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Catalogue

of

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1920-1921

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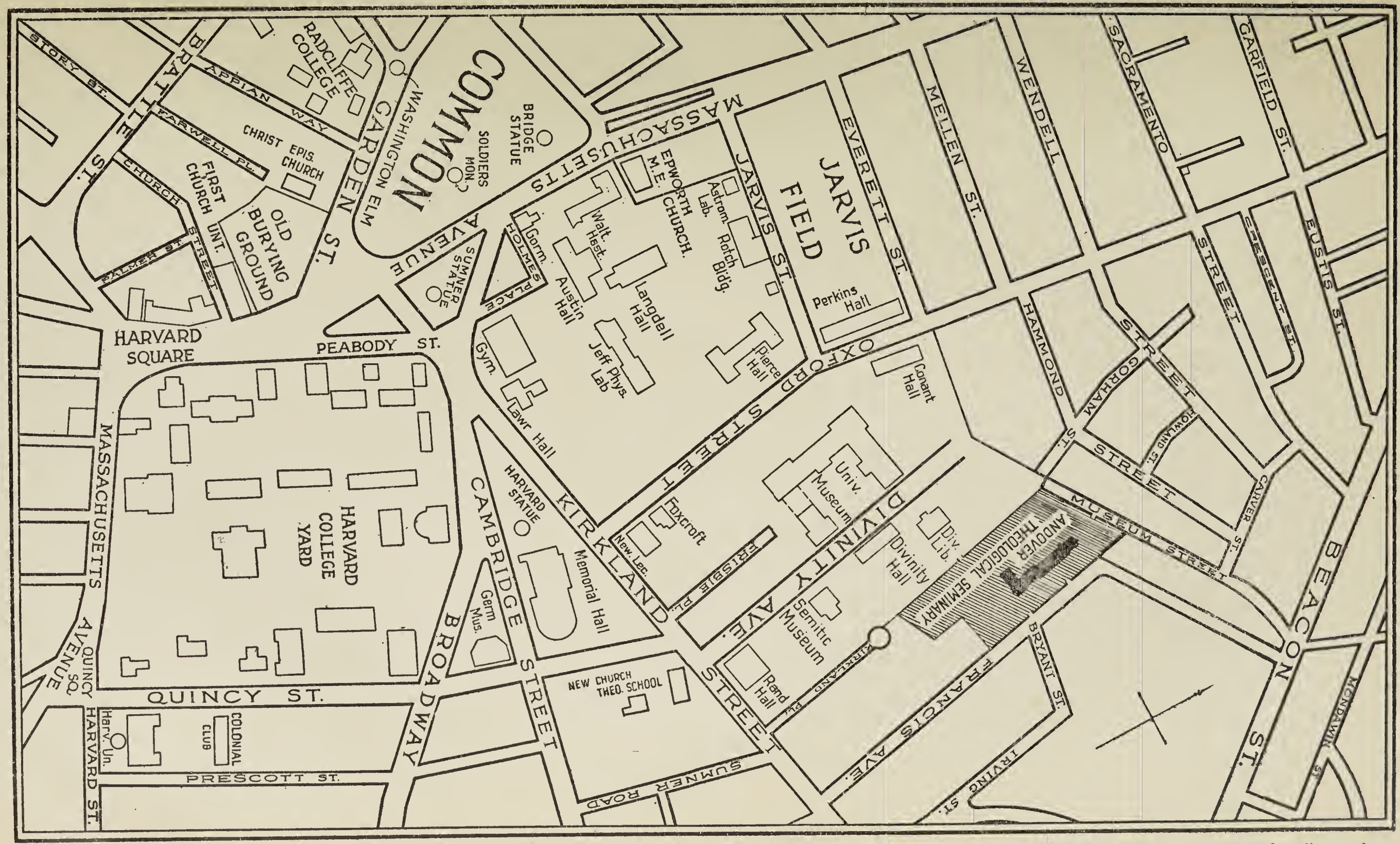

To reach the Seminary from Boston take Cambridge Subway on Tremont Street, foot of Park Street, to Kendall Square (first stop). Transfer to Beacon Street surface line and get off at Museum Street. Or continue in Subway to Harvard Square, and walk across Harvard College Yard and through Divinity Avenue.

MOMMO

ANDOVER THEOLOGICAL SEMINARY (EAST FRONT)

CATALOGUE

OF

ANDOVER THEOLOGICAL SEMINARY

ONE HUNDRED AND THIRTEENTH YEAR

1920–1921

ANNOUNCEMENT OF COURSES

1921–1922

CAMBRIDGE, MASSACHUSETTS

1921

CALENDAR

1920

Sept. 28, Tuesday, Seminary Year begins.
Nov. 25, Thursday, Thanksgiving Day: a holiday.
Dec. 23, Thursday, Christmas Recess begins.

1921

Jan. 2, Sunday, Christmas Recess ends.
Feb. 14, Monday, Second Half-year begins.
Feb. 22, Tuesday, Washington's Birthday: a holiday.
April 17, Sunday, Spring Recess begins.
April 24, Sunday, Spring Recess ends.
May 30, Monday, Memorial Day: a holiday.
June 14, Tuesday, Anniversary Exercises.

Sept. 27, Tuesday, Seminary Year begins.
Oct. 12, Wednesday, Columbus Day: a holiday.
Nov. 24, Thursday, Thanksgiving Day: a holiday.
Dec. 23, Friday, Christmas Recess begins.

1922

Jan. 2, Monday, Christmas Recess ends.
Feb. 13, Monday, Second Half-year begins.
Feb. 22, Wednesday, Washington's Birthday: a holiday.
April 16, Sunday, Spring Recess begins.
April 23, Sunday, Spring Recess ends.
May 30, Tuesday, Memorial Day: a holiday.
June 13, Tuesday, Anniversary Exercises.

Sept. 26, Tuesday, Seminary Year begins.

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HENRY JOEL CADBURY, PH.D.
Assistant Professor of New Testament Interpretation; Secretary of the Faculty
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Hyde Lecturer on Foreign Missions, 1920–21

JOHN MARTIN THOMAS, A.M., D.D., LL.D., LITT.D.
Southworth Lecturer on Church Polity, 1920–21

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* Deceased March 18, 1921.

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21 Kirkland Street

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Professor of Arabic
44 Francis Avenue

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* Courses offered in the Harvard Divinity School are accepted by Andover Seminary for its degree, according to the plan described on page 18f. of this Catalogue.

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Professor of Social Ethics
1 Marlborough Street, Boston

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A.M., B.D. Yale 1911

Harry Grimes — 84 Hollis Ave., Braintree
A.B. Beloit 1905
B.D. Yale 1908

Nils Wilhelm Lund — 9 Ruthven St., Roxbury
A.B. Bethany 1915
S.T.B. Andover Theol. Sem. 1919

Don Ivan Patch — 11 Maple St., Arlington
A.B. Harvard 1911
B.D. Bangor Sem. 1912
S.T.B. Andover Theol. Sem. 1916

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A.B. Beloit 1900
B.D. Yale 1903

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A.B. Brown Univ. 1918

Louis Germaine Hudson — *Lower Island Cove, Newfoundland* — Andover 17
A.B. Univ. of Toronto 1917

Egbert William Ashford Jenkinson — 213 Parkview Ave., Lowell
S.B. Tufts 1916

Charles Stanley Jones — Biddeford, Me.
S.B. Boston Univ. 1918

Moses Richardson Lovell. — Durham, N. H.
A.B. Boston Univ. 1917

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A.B. Tufts 1919

Charles David Kepner, Jr. — *Newtonville* — Andover 4
A.B. Williams 1916
A.M. Harvard 1917

John Bernard Root — *Cambridge* — Andover 14
S.B. Boston Univ. 1919

JUNIOR CLASS

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Frederic Frow Goodhue Donaldson A.B. Oberlin 1913		364 Nahant Road, Nahant
Carlyle Morris A.B. Harvard 1915	*New York, N. Y.*	Andover 1
John Corbin Wiley A.B. Williams 1920	*Hartford, Conn.*	Andover 5

SPECIAL STUDENTS

Charles Clarke Keith		146 Smith St., Boston
John Nelson	*Cambridge*	5 Carver St.
Franklin Zeiger A.B. Columbia 1898 A.M. Columbia 1900		Medfield, Mass.

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Richard Bronsby Doherty, A.B.	*Marcus Hook, Pa.*	Divinity 5
Dan Huntington Fenn, A.M.	*Cambridge*	5 Divinity Ave.
Henry Raphael Gold, A.B.		43 Crawford St., Roxbury
Caspar René Gregory, 2d, A.B.	*Westminster, Colo.*	Divinity 6
Frank Orville Holmes, A.B.	*St. Paul, Minn.*	891 Mass. Ave.
Joseph Walter Johnshoy, A.B.	*Starbuck, Minn.*	13 Farwell Place
Royal Edmund McGowan, A.B., B.D.	*Auburn, N. Y.*	Divinity 12
Robert Henry Pfeiffer, A.M., S.T.B.,	*New York, N. Y.*	39 Winthrop St.
Henri Marinus Sassè	*Leyden, Holland*	Divinity 25
Archiver John Strait, A.B.	576 Grove St., Newton Lower Falls	
Leo Maurice Taran, A.B.	*Brooklyn, N. Y.*	366 Harvard St.
Max Hugo Vatter	*Berne, Switzerland*	Divinity 29
Louis Gabriel Zelson, A.B.	*Philadelphia, Pa.*	Divinity 3

FROM THE EPISCOPAL THEOLOGICAL SCHOOL

Raymond Henry Fuller, A.B.	*Rochester, N. Y.*	Lawrence 36
Oscar Fredric Green, A.B.	*Houston, Tex.*	Lawrence 14
Truman Heminway	*Cambridge*	15 Shepard St.
Charles Wilson Hubon	*Salem*	Lawrence 13
William Enkichi Kan	*Kishiwada Osakafu, Japan*	Lawrence 30
John Foster Savidge, A.B.	*New York, N. Y.*	Lawrence 15
Harry Robert Smith, A.B.	*Chelmsford, England*	Lawrence 31

FROM BOSTON UNIVERSITY SCHOOL OF THEOLOGY

Karl William Scheufler, A.B.	*Toledo, Ohio*	79 Shawmut Ave., Boston

SUMMARY

Graduates	5
Senior Class	5
Middle Class	3
Junior Class	4
Special Students	3
	20
From Harvard University	14
From the Episcopal School	7
From Boston Univ. School of Theology	1
Total	42

COLLEGES REPRESENTED *

Beloit College	2	Oberlin College	1
Bethany College	1	Toronto University	1
Boston University	4	Tufts College	2
Brown University	1	Williams College	2
Columbia University	1	Yale University	1
Harvard University	2		

* Only Andover students are included in this table.

RECIPIENTS OF DEGREES

On Commencement Day, June 15, 1920, the degree of S.T.B. was conferred upon the following persons:

Bhaskar Pandurang Hivalè — Bombay, India
A.B. Bombay Univ. 1916

Iwao Matsuhara — Tottori, Japan
A.B. Univ. of Southern California 1917

Frank William Thompson — Bedford
A.B. Harvard 1916

OUT OF COURSE

William Henry Walker — Fargo, N. D.
A.B. Univ. of Mich. 1887
Andover Theol. Sem. 1892
Ph.D. Strassburg 1894

ANDOVER THEOLOGICAL SEMINARY

Andover Theological Seminary was chartered on June 19, 1807, and opened for instruction, at Andover, Massachusetts, on September 28, 1808. In its establishment men of different theological views united upon a platform that endeavored to express the common faith of the churches which the school was designed to serve. The founders formed comprehensive plans for the instruction of students in the chief branches of Christian learning, and for their training in the duties of their office, providing opportunities for a more thorough preparation for the ministry than was then obtainable elsewhere in this country. The ideals of the founders have guided the Seminary through all its history. Though under no ecclesiastical control, the school has always recognized its responsibility to the churches, and its courses of study have constantly been adapted to contemporary conditions and needs.

For one hundred years the Seminary served the purpose of its founders on Andover Hill, giving instruction to more than 3,500 students, and sending out 2,172 graduates. Changed conditions then demanded new methods and larger resources. The opening of the second century of its existence witnessed the removal of the Seminary to Cambridge and its affiliation with Harvard University. By means of this affiliation, all the educational resources of the University have become available for the students of the Seminary, while at the same time the institution continues independent in organization and government, and maintains its separate Faculty. In 1914, arrangements were made with the Episcopal Theological School of Cambridge, whereby courses of instruction in that institution became available for Andover students, and correspondingly Andover courses were thrown open to students of the Episcopal School.

Besides enjoying the rich educational advantages of a great university, Andover students are brought into contact with the best religious life and work of New England, not merely through the Congregational churches of Boston and the surrounding cities, but also through other churches and organizations of almost every variety and name. The schemes for social betterment and the numerous philanthropic activities of a great metropolis, all close at hand, furnish instructive and inviting fields of observation, and supplement, on the practical side, the academic work of the Seminary.

LOCATION AND EQUIPMENT

The Seminary building is located upon land adjacent to that of Harvard University, facing Francis Avenue on the east, and near Divinity Avenue on the west. It comprises a fireproof library wing, known as Bartlet Hall, containing a stack for 200,000 volumes, five seminar-rooms, a catalogue and delivery room, and offices for the Librarian and his assistants; a reference library, known as the Moses Stuart Reading Room, accommodating fifty readers; and the main building, containing lecture-rooms, the chapel, the faculty-room, professors' studies, offices of administration, and dormitory accommodations for about fifteen students. Extending to the north of the main building is a spacious hall, known as the Farrar Room, designed for the social use of the students. The architectural feature of the group is the massive central tower, dedicated to the memory of the founders of the institution. The building is equipped with the latest ventilating appliances, is heated by a hot-water system, and lighted by electricity.

LIBRARIES

The Andover-Harvard Theological Library contains about 113,400 volumes and 63,000 pamphlets. Its two constituent parts are the library of Andover Seminary, consisting of 68,750 volumes, and that of the Harvard Divinity School, consisting of 44,650 volumes. The combined collections are unexcelled in

the several departments of Biblical study, in historical, systematic, and practical theology, and in missionary literature of every kind. The Library is maintained and administered jointly by the two schools, and is open not only to their own officers and students, but also to all members of the University and of the other professional schools in Cambridge and vicinity. Its privileges may easily be secured by other persons pursuing theological studies.

The Moses Stuart Reading Room contains about 5,000 volumes, comprising the usual works of reference, the books most frequently used in the several departments of study, books temporarily reserved for the use of classes, the most recent accessions to the Library, the principal religious periodicals both American and foreign, and the current publications of various churches and other benevolent organizations.

The Library hours are from 9 A.M. to 5.30 P.M. every weekday during term time, and from 9 A.M. to 5 P.M. during vacations. The Reading Room is open also in the evening from 7 to 10 o'clock (Monday to Friday during term time).

The Harvard College Library, consisting of about 1,230,000 volumes and pamphlets, is rich in theological literature and ecclesiastical history, and is open to Andover students on the same terms as to students of the University.

The Library of the Episcopal Theological School, consisting of 21,000 volumes and about the same number of pamphlets, is open to officers and students of Andover Seminary.

THE SEMINARY YEAR

The one hundred and fourteenth year begins September 27, 1921, and ends June 13, 1922, with a recess of ten days at Christmas and of one week in April. Thanksgiving Day, Washington's Birthday, Good Friday, and Memorial Day are holidays. Every student is expected to be present punctually at the opening of the year, and to register at the Seminary Office on Tuesday, September 27, between 11 and 1 o'clock.

ADMISSION

The Seminary is open to all Protestants without discrimination. Every applicant for admission must present a certificate of church membership and letters of recommendation from at least two responsible individuals. He must also present a certificate of graduation from a college which has a course of study approved by the Faculty, or if the applicant is not a college graduate, he must satisfy the Faculty that his education is substantially equivalent to that of a Bachelor of Arts. Students from other seminaries which have corresponding requirements for admission and similar courses of study may be admitted to advanced standing on presenting the proper credentials.

Graduates of theological seminaries may be admitted as Graduate Students, and may carry on advanced work either in regular courses suited to their needs, or in private research under the direction of the Faculty. But applicants who have already pursued graduate studies elsewhere, or who have incurred domestic responsibilities, will be received into the Seminary for graduate work only if they give evidence of exceptional ability and can offer some cogent reason for prolonging the period of their academic residence.

Young men who are not qualified for admission to regular standing may be admitted as Special Students and attend such lectures as the Faculty advise. Special students are not eligible for scholarships, nor are they candidates for the degree.

INSTRUCTION

The Seminary offers instruction in all the main departments of Theology, viz., the Old Testament, the New Testament, Church History, Systematic Theology, and Practical Theology. The affiliation with the University opens to Andover students a variety of additional courses not only in each of the theological departments, but also in the allied fields of the History of Religions, Ethics, Philosophy, Sociology, and Economics. Special attention is invited to the supplementary lists of Courses of Instruction, on page 37ff. below. In general, under the plan of

affiliation, the two institutions seek to combine their resources in one comprehensive and harmonious scheme of theological education.

Through the affiliation of the Episcopal Theological School with Harvard University, the courses offered in that School become available for Andover students.

Students may receive all of their instruction from Andover teachers, or they may divide their work between the Seminary and the University. If they desire to take Harvard courses they must register in the University; but such double registration involves no additional expense, nor does it interfere with their regular standing and their privileges as Andover students. Each year's work must be arranged in advance, in consultation with the Faculty and with their approval. Not more than five courses should be taken in any one year.

DEGREES

The Andover Degree. Every candidate for the degree of Bachelor of Divinity in Andover Theological Seminary must fulfill the following requirements:

1. He must have received the degree of Bachelor of Arts from a college of recognized standing, or give evidence that he has an education equivalent to that represented by such degree.

2. He must have completed the work of fourteen courses of study approved by the Faculty, and have passed satisfactory examinations in the same. Six of the fourteen courses are prescribed, and eight are elective.

(*a*) The following introductory courses, or their equivalents, are prescribed:

The History of Israel (Old Test. 4, *half-course;* or Old Test. H4).
Introduction to the Old Testament (Old Test. 5).
Introduction to the New Testament (New Test. H1a).
Theology of the New Testament (New Test. 5; or New Test. H1b).
Outlines of Church History (Church Hist. 1; or Church Hist. H1).
Systematic Theology (Theology 2).
The Minister as Preacher, Administrator, and Pastor. (Practical Theology 1; or Homiletics H1a and H1b).

(*b*) Of the eight elective courses, five must be chosen from those offered by the Faculty of the Seminary or the Faculty of the Harvard Divinity School; three may be chosen from those offered exclusively under the Harvard Faculty of Arts and Sciences.

3. He must have been in residence at the Seminary for at least one year and have attended not less than four courses offered by the Faculty of the Seminary. But a candidate coming to Cambridge after completing two years of theological study at another institution will be deemed to fulfill the latter part of this requirement by attending three Andover courses.

4. He must have a working knowledge of the Greek language.

NOTE

In requiring of every candidate for the Seminary's degree a certain number of introductory courses, covering the several departments of theological study, the Faculty is guided by two considerations. First, the Seminary is a professional school — as much so as is a school of law or a school of medicine — designed primarily to fit young men for the efficient and successful exercise of the ministerial office. The vast majority of its students have been, and it is hoped will continue to be, candidates for the Christian ministry, to whom the course of study leading to the degree is the principal preparation for their life work. There is a minimum of professional knowledge and training which is indispensable for the proper discharge of the duties of the Christian pastor and preacher. He needs to know, at least in broad outline, the contents and the purpose of the Old and New Testament Scriptures; the history of the Church which he represents, and of the progress of its thought on the great themes of religion; the means of correlating his beliefs with the body of contemporary human knowledge and speculation; and the method of applying his faith most effectually to the needs of his own time and place. The Seminary's degree should guarantee the possession of this minimum of requisite knowledge and training. Secondly, experience has shown that, whether in the case of the candidate for the active ministry or in that of the prospective teacher and investigator, the various departments of theology are too intimately related to make thorough work possible in one without at least a partial acquaintance with the materials and methods of all the rest. The prescribed courses are needed in order that the elective courses may be intelligently chosen and profitably pursued.

CERTIFICATES. Students who are not candidates for the degree, but who have satisfactorily completed one or more courses, may receive certificates stating the length of time they

have been members of the Seminary and specifying the work they have accomplished.

HARVARD DEGREES. Candidates for the Andover degree may, at the same time, and without additional work, be candidates for the degree of Bachelor of Theology from Harvard University, provided they have been registered for at least one year in the Harvard Divinity School, and have completed, under Harvard teachers, not less than five courses approved by the Harvard Divinity Faculty, including the equivalent of at least three Divinity School courses. The Harvard statutory requirement of "residence at the University of at least one year" can be fulfilled while the student is in residence at Andover Seminary. Candidates for this degree must, not later than the middle of their Senior year, present themselves to the Harvard Divinity Faculty for examination in the following subjects: (*a*) The Religion of Israel, with Judaism to the second century A.D.; (*b*) Early Christianity, as it appears in the New Testament and the writings of the sub-apostolic age, with the contemporary religious conditions in the Greek and Roman world; (*c*) The History of Christianity, particularly the history of thought, and of the religious life, corporate and individual; (*d*) The History of Religions, especially the religions of civilized peoples; (*e*) Systematic Theology; (*f*) Social Ethics; (*g*) Homiletics and Pastoral Care. They must also pass satisfactory examinations in whatever other studies have been pursued as part of the candidate's professional education, whether more advanced studies in the fields specified above or studies in other subjects.

Upon the recommendation of the Faculty of Divinity, Harvard University confers also the degrees of Master of Theology and Doctor of Theology. The requirements for the degree of Master of Theology can ordinarily be fulfilled by one year of graduate work, wholly devoted to advanced theological study. For the degree of Doctor of Theology at least two years of graduate work are required. Further particulars concerning these two degrees may be found in the pamphlet of the Harvard Divinity School.

In special cases Andover students may become candidates for the degrees of Master of Arts and Doctor of Philosophy in Harvard University, provided they have been registered in the University for at least one year. Recommendations for these degrees proceed from the Harvard Faculty of Arts and Sciences. A student who desires to become a candidate for either of them should communicate as early as possible with the Dean of the Harvard Graduate School of Arts and Sciences.

LECTURESHIPS

The HYDE LECTURESHIP on Foreign Missions was founded in 1867, by Henry Hazen Hyde, of Boston.

The SOUTHWORTH LECTURESHIP on Congregationalism was founded in 1866, by Edward Southworth, of West Springfield, and Wells Southworth, of New Haven, Connecticut. The topics treated by lectures on this foundation cover a wide range, but all have to do with the practical activities of the modern church, exclusive of foreign missions.

FEES AND EXPENSES

TUITION. The annual fee for tuition is $150, and this amount is charged to every student who wishes to have the year counted as a year of residence for a degree. For resident Graduates and Special Students taking less than three and a half courses, the fee may vary according to the number of courses taken, the charge for each full course being $45, and for each half-course $25. The tuition fee is payable to the Seminary Treasurer in two installments, viz., $90 at the beginning of the Seminary year, and $60 on or before February 15. The payment of the fee entitles the student to admission to Andover and Harvard courses alike, and also to courses given in the Episcopal School.

LODGING. Students may rent furnished rooms in the Seminary building, so far as the limited accommodations permit. The rooms are not supplied with bedclothes and linen. They range in price from $65 for single rooms, to $130 for double

suites consisting of a study and two bedrooms. Heat and daily care are included in these prices. Furnished and unfurnished rooms are also available in Divinity Hall, a Harvard dormitory, at prices ranging from $115 to $170 a year. Heat, light, and daily care are included.

TABLE-BOARD. Students may board at the annex of Memorial Hall, where meals are served *à la carte* practically at cost. Here good board can be obtained for about $7 per week.

COST OF LIVING. The annual expenses of a student in the Seminary may be estimated as follows:

Tuition	$150
Room-rent	65
Board, 38 weeks at $7.00 . . .	266
Light	10

To these items, which amount to $491, should be added a sum sufficient to defray personal expenses, such as clothing, washing, books, etc.

Every student at the time of his registration must file with the Treasurer a personal bond in the sum of $400 as security for the payment of his dues to the Seminary.

SCHOLARSHIPS

Students in residence at the Seminary and doing full work are eligible for scholarship aid under the following plan:

1. Scholarships of $300 each may be awarded to students whose circumstances require it, provided their college or Seminary standing has not fallen below an average of B (80–90 per cent).

2. Scholarships of $350 each may be awarded to students who during the preceding half-year have attained the grade of A (90–100 per cent) in at least two courses, and who have not fallen below the grade of B in any course.

3. Scholarships of $400 each may be awarded to students of the Middle and Senior classes who during the preceding half-year have attained the grade of A in three courses, and have not fallen below the grade of B in any course.

4. A student may be promoted from one scholarship group to the next higher at the middle or end of any year, provided he has met the requirements stated above. But if a student fails to maintain the rank required for holding the scholarship awarded to him, he may be transferred to a lower scholarship group, or deprived of scholarship aid entirely.

FELLOWSHIPS

The WINKLEY FELLOWSHIP, yielding $600 a year, was founded in order to afford young men of especial promise the opportunity to pursue advanced study in this country or in Europe. It may be held for one or for two years. Candidates must have completed a three years' course of theological study, of which at least the last two years have been in this Seminary, and they must not only have attained a high degree of excellence in the studies of the course, but also have displayed aptitude for original research. Incumbents pursue their studies under the direction of the Faculty, reporting semi-annually.

The SEMINARY FELLOWSHIP, also of $600, is awarded upon the same conditions and may be held for the same length of time as the Winkley Fellowship.

OPPORTUNITIES FOR SELF-HELP

Students are occasionally employed by the Seminary, as assistants in the Library, and in other ways, the compensation varying with the amount of work performed and the time required.

Members of the upper classes are frequently able to add to their income by preaching. The summer vacation may be utilized for service under the home missionary societies.

Students are directed by the Seminary to points of service in and near the city, where they may engage to a limited extent in practical religious work.

Beneficiaries of the Congregational Education Society receive from that source fifty dollars a year in semi-annual installments.

RELIGIOUS EXERCISES

DAILY PRAYERS, conducted by the professors of the two schools, are held either in the Andover Chapel or in the Chapel of Divinity Hall every week-day except Saturday, at 5.30 P.M.

The SACRAMENT OF THE LORD'S SUPPER is celebrated at appointed times during the Seminary year.

MORNING PRAYERS are conducted by the Board of Preachers to the University every week-day at 8.45 o'clock, in Appleton Chapel.

THE SOCIETY OF INQUIRY

The Society of Inquiry on the Subject of Missions, the pioneer student organization for mission study in this country, was founded at Andover in 1811. Samuel J. Mills, Samuel Nott, James Richards, and Luther Rice were among its eight charter members. Other early members were Gordon Hall, Samuel Newell, and Adoniram Judson. The Society has maintained a continuous existence, and holds meetings for the study of foreign missions and other forms of religious activity. Addresses by missionaries and officers of mission boards, letters from Andover men on the field, and papers by students, keep the students in touch with the broader activities of the Church.

COURSES OF STUDY

The following list of courses, classified according to department, includes both those offered by the Faculty of Andover Theological Seminary and those offered by the Harvard Divinity Faculty. The various courses are designated by numbers, and, to avoid confusion, the number of each Harvard course is preceded by an H. Two supplementary lists are appended, containing specimen courses, selected from a considerable number offered by the Harvard Faculty of Arts and Sciences, which, while primarily intended for students of the College and the Graduate School, are of interest also to students of theology. They are open to Andover students, and may, within certain limits indicated above (p. 19), be counted for the degree of Bachelor of Divinity. For descriptions of the Harvard courses, students are referred to the Announcement of the Divinity School, and to the descriptive pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be obtained at the Publication Office of the University.

A third supplementary list contains courses offered in the Episcopal Theological School, which are open also to students in Andover Seminary. Students who wish to count any of these courses toward the Andover degree must first secure the approval of the Faculty.

Five courses thoroughly mastered will usually be found to constitute a full year's work, and students are advised not to undertake more than that number. The introductory course in each department should be taken before electing its more advanced courses. Every student's programme for the year must be submitted to the Faculty for approval within the first week of the session.

COURSES OF INSTRUCTION

1921–22

THE OLD TESTAMENT

3. Hebrew: The Prophetical Books of the Old Testament. *Thursday, 2.30–4.30.* Professor Arnold.

This course presupposes a knowledge of the elements of Hebrew, and a general acquaintance with the political history of Israel. The aim of the course is twofold: first, to familiarize the student with the Hebrew language — its vocabulary, syntax, idioms, and rhetorical forms — so that he may no longer find the reading of the Old Testament in the original tongue irksome or laborious, and may begin to appreciate those qualities of the text which remain beyond the power of the translator to reproduce; and second, to supply a first-hand acquaintance with the surviving prophetical literature of the ancient Hebrews.

[7. Hebrew: The Poetry of the Old Testament. *Thursday, 2.30–4.30.* Professor Arnold.] Omitted in 1921–22.

This course alternates with course 3. The texts to be studied are taken up in reversed chronological order. Beginning with some of the later Psalms, selections are made from the Book of Proverbs, Song of Songs, Job, Lamentations, and the ancient poems embedded in the earlier historical narratives of the Old Testament. The various attempts to determine the principles of Hebrew versification are reviewed and criticised.

4. History of Israel. Half-course (first half-year). *Wednesday and Friday at 12.* Professor Arnold.

This course deals mainly with the political history of Israel, as reconstructed on the basis of modern investigation. It assumes a certain familiarity, on the part of the student, with the narrative material of the Bible, and is designed to furnish him with the requisite framework for the detailed studies of the more advanced Old Testament courses.

5. Introduction to the Old Testament. *Monday, Wednesday, and Friday at 10.* Professor Arnold.

The aim of this course is to open the way to the historical understanding and scientific employment of the Old Testament material. It deals with the origin and history both of the Old Testament as a whole and of its constituent parts. Beginning with the Old Testament as a well-defined collection of

literary monuments, it treats of the languages in which they were composed; of the art of writing in ancient times; the history of the Hebrew text; the early Greek translations; the Aramaic versions (Jewish and Christian); the Latin Vulgate; the secondary versions; and sets forth the principles to be followed in attempting to restore the original text. Next it takes up the subject of the assembling of the books which compose the Old Testament into a closed corpus of sacred writings; the ideal constitution and subdivisions of that corpus in Jewish theology; the conditions which determined admission into the "Canon"; and, incidentally, the Jewish and Christian doctrines of canonicity and the traditions regarding the Canon. After these general matters have been disposed of, and the student has acquired an acquaintance with the terminology and apparatus necessary to further investigation, each independent literary unit contained in the Old Testament is taken up separately for a critical inquiry as to its origin and contents. The date, composition, sources, design, and literary form of each work are discussed; and as far as practicable the same inquiry is pursued with regard to the underlying literary sources. A considerable amount of private reading is assigned in this course.

[6. The Religion of Israel. *Monday, Wednesday, and Friday at 10.* Professor Arnold.] Omitted in 1921–22.

This course deals with the history of the religious ideas and institutions of Israel from the earliest times to the Maccabean age. The course is conducted by means of lectures, class-room discussions, assigned readings, reports, and papers. The following are some of the subjects treated: Primitive Semitic elements in the religion of Israel; the Mosaic stage in the worship of Yahwè; the religious institutions of Canaan; Yahwè and the gods of the land; Elijah and the Baal of Tyre; Yahwè and morality; the prophets of the Assyrian period; the Judean survival and the Deuteronomic Law; priests and prophets in the Exile; prophetic philosophy of history; Babylonian elements in the Old Testament; the differentiation of religious and political institutions in the Persian period; the Restoration in Judea; the Jewish Diaspora; Judaism and Zoroastrianism; Judaism and Hellenism; the Synagogue; personal religion; theological sects; the Scriptures and the oral law; the apocalypse and the doctrine of a Messiah.

20. Research Course.

Professor Arnold will conduct a course in research devoted to some definite problem in Hebrew philology, Old Testament literature, or the history of Israel. The subject of the course and the time of meeting will be determined after conference between instructor and students. Only students who have satisfied the instructor that they possess the necessary equipment will be admitted to this course.

Attention is called to the course in elementary Hebrew, and to the other Old Testament courses, offered for the year 1921–22 by the Episcopal Theological School. (See below, page 41.)

HARVARD COURSES

H2. Hebrew (second course). — Syntax. Extensive reading in the Old Testament. *Tuesday and Thursday at 10.* Professor Lyon.

H13. Arabic. *Monday, Wednesday, and Friday at 11.* Professor Jewett.

H14. Arabic (second course). *Tuesday and Thursday at 3.30.* Professor Jewett.

H18. Syriac. — Brockelmann's *Syrische Grammatik;* selections from the Peshitto. *Twice a week.* Professors Lyon and Jewett.

H19. Syriac (second course). — Nöldeke's *Syriac Grammar;* selections from Syriac prose of the classical period. *Twice a week.* Professors Jewett and Lyon.

H10. Assyrian. *Twice a week.* Professor Lyon.

H11. Assyrian (second course). *Twice a week.* Professor Lyon.

H17. Jewish Aramaic. *Twice a week.* Asst. Professor Wolfson.

The Semitic Conference, attended by Professors and students, holds meetings once a month throughout the academic year.

THE NEW TESTAMENT

5. Problems in the Gospels. *Monday, Wednesday, and Friday at 3.30.* Asst. Professor Cadbury.

This course begins with a study of the literary aspects of the gospels and of their relation to each other. Then the principal historical questions relating to Jesus' life, teaching, thought, and character are discussed. The purpose of the course is to give the student a fresh and intimate view of the contents of the gospels, an acquaintance with some of the important modern English books upon the subject, and a general outlook upon the major questions of Jesus' career and immediate influence.

2. Readings in New Testament Greek. Half-course (first half-year). *Three times a week.* Asst. Professor Cadbury.

The object of this course is to provide students who already have a limited knowledge of the vocabulary and idiom of the Greek New Testament with a more facile reading ability through extensive, rapid reading. Besides the New Testament writings, selections from the Septuagint, the Psalms of Solomon, the Greek apocalypses, the Apostolic Fathers, the Apologists, and the papyri may be included. Emphasis is laid upon questions of language rather than of introduction and exegesis.

6. The Book of Acts (in English). Half-course (first half-year). *Twice a week.* Asst. Professor Cadbury.

A thorough study of the historical, literary, and religious questions raised by the book.

[9. The Epistle to the Hebrews. Half-course (second half-year). *Twice a week.* Asst. Professor Cadbury.] Omitted in 1921–22.

An exegetical study of the thought of the letter to the Hebrews, based upon the Greek text. So far as time may permit, *Ephesians* and *Colossians* will be studied in similar fashion and compared with *Hebrews.*

11. The Epistles to Thessalonica and Galatia. Half-course (second half-year). *Twice a week.* Asst. Professor Cadbury.

[13. The Book of Revelation. Half-course (first half-year). *Twice a week.* Asst. Professor Cadbury.] Omitted in 1921–22.

After a survey of the extant Jewish apocalypses, the Revelation of John is subjected to a careful exegetical study based upon the English text. The sources and the meaning of the book as a whole and of its several parts, and its relation to early Christianity, are discussed.

Courses 9 and 11 are exegetical, and the work is based on the Greek text.

HARVARD COURSES

H1. The New Testament. *Monday, Wednesday, and Friday at 9.* (*a*) First half-year: The books of the New Testament. Professors Ropes and Hatch. (*b*) Second half-year; The Ideas of the New Testament. Professors Ropes and Hatch.

H3. Selections from the Gospels. *Two hours a week.* Professor Ropes.

H8–H13. Interpretation of the New Testament. Professors Ropes, Lake, and Hatch will give such instruction in the interpretation of the several books of the New Testament, other than those expressly announced, as may prove desirable for the needs of students. Students should consult the instructors at the beginning of the year as to the detailed work to be done.

Attention is called to the course on " Primitive Christianity in its Relations to Judaism " (History of Religions H20), offered by Professor G. F. Moore (see page 36) and also to the New Testament courses offered by the Faculty of the Episcopal Theological School, a list of which may be found on page 41 below.

CHURCH HISTORY

[1. History of the Church in Outline. *Tuesday, Thursday, and Saturday at 9.* Professor ———.] Omitted in 1921–22.

An introductory course, designed for those who have never before studied ecclesiastical history. It covers the whole field from the apostolic age to our own, embracing primitive, Catholic, and Protestant Christianity. The ancient church is studied, first as an informal association of Christians, then as a definite organization struggling for existence under the Roman law, then as a religion favored by the state, and finally as dominant. The mediæval church is studied as an institution theoretically world-wide, yet suffering disruption as the east and west separate and travel each its own way. The growth of the papacy, its conflict with the empire, monasticism, the crusades, scholasticism, and related topics, here pass under review. The history of the modern period includes a consideration of the Protestant reformation and its consequences, running out into the many ecclesiastical divisions of the last three centuries. This course is given every other year.

2. History of Christian Doctrine. *Tuesday, Thursday, and Saturday at 9.* Professor ———.

This course presupposes a general knowledge of church history, without which it cannot profitably be taken. During the first half-year the lectures deal with the origin of Catholic dogma and its development in the Greek and Latin churches, the dogmatic decrees of the great councils and their historical interpretation, the leading ancient theologians, and the doctrinal divergencies between the east and the west. In the latter half of the course special attention is devoted to mediæval western catholicism and its formulation by the great schoolmen. The doctrinal aspects of the Protestant revolt, the decrees of Trent, the chief Protestant confessions of faith, and the influence of modern philosophy upon Christian doctrine receive due consideration.

[3. Christian Institutions, historically and comparatively considered. *Tuesday, 3.30–5.30.* Professor ———.] Omitted in 1921–22.

A study of undivided Christendom, including the origin of the ministry, the sacraments, and the ancient liturgies, followed by a study of the principal divisions of the Christian church, examining the distinctive features of each and noting their differences (a) in organization, government, and law, (b) in forms of worship, and (c) in doctrinal standards. The method is both historical and descriptive, tracing the development of the various ecclesiastical institutions and also examining their present condition and their practical working. The field of study includes Greek, Roman, and Anglican catholicism, the national churches of the east, and the leading Protestant denominations. Students should have become acquainted with the general history of Christianity before taking this course.

[4. History of Christianity in England since the Reformation. Half-course (first half-year). *Tuesday and Thursday at 10.* Professor ———.] Omitted in 1921–22.

This course covers the history of Christianity in England during the period following the break with Rome. The peculiar characteristics of the Anglican establishment, the struggle for toleration of non-conformity, and the growth of dissent are fully treated. Special attention is devoted to the religious movements of the nineteenth century. The course forms a natural introduction to the church history of America.

5. History of the Church in America. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor ———.

The opening lectures deal with the planting of Christianity in the Spanish and French colonies, especially of North America. The church in the English settlements and the various types of religion there represented, together with the influence they have exerted upon the ecclesiastical development of the United States, are carefully considered. Much attention is devoted to the history of the leading denominations, especially those of English origin.

6. History of Early Christian Literature. *Tuesday, 3.30–5.30.* Professor ———.

A study of the origin and development of a distinctively Christian literature during the first three centuries, including the documents which together form our New Testament. Considerable portions of the literature, from Greek and Latin authors, are assigned for reading by the class. Most of the works studied may be read in English translation, but a knowledge of Greek and Latin is highly desirable for students selecting this course.

8. History of Congregationalism. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor ———.

This course deals with the history of the free churches, commonly called Congregational, from the time of their beginning in England, in the reign of Elizabeth, to the present day. Especial attention is devoted to the history of these churches in America, — to their commanding position in colonial New England and their widespread influence throughout the national period, — and to recent modifications of Congregational doctrine and polity. This course is given every other year, alternating with Theology H3.

[9. Modern Foreign Missions. Half-course (second half-year). *Tuesday and Thursday at 10.* Professor ———.] Omitted in 1921–22.

A study of the Protestant missionary enterprises of the past one hundred years, with special reference to their history, the methods employed in their prosecution, and the influence of Christian thought and life upon the surrounding non-Christian civilizations. The field of study includes India, China, Japan, and the Turkish Empire.

[10. The Reformation. *Tuesday and Thursday at 11.* Professor ———.]
Omitted in 1921–22.

A study of the causes, progress, and results of the Protestant revolution of the sixteenth century, including an outline of the Roman Catholic counter-reformation.

HARVARD COURSES

H2. The Church to the End of the Fifth Century. *Monday, Wednesday, and Friday at 11.* Professor Lake.

H4. History of Christian Life and Institutions in Europe since the Reformation. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H6. The History of Christian Literature (outside the New Testament) from its beginning to the fifteenth century. *Wednesday and Friday at 10 (and a third hour at the pleasure of the instructor).* Dr. La Piana.

H10. The Expansion of Christendom and the Naturalization of Christianity in the Orient, more particularly during the Nineteenth Century. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H15. Mediæval Ecclesiastical Institutions and Religious Life. *Two afternoons a week.* Dr. La Piana.

H20a. Research Course in the History of the Early Church. *Hours by appointment.* Professor Lake.

Attention is called to the course on "The Religion of the Roman Empire at the beginning of the Christian Era" (History of Religions H7), offered by Professor Lake (see page 36 below).

THEOLOGY

1. The Philosophy of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

This course deals with (a) the nature of religion as an historic phenomenon, the various stages of its development, and its resultant types; (b) the nature of religious knowledge, the objective reference of religious experience, the reality of its object, the nature of faith, and the problem of doubt; (c) the religious world-view in comparison with the scientific and philosophic world-views; (d) the truth of religion as an experience, a redemptive force in history, and a philosophic interpretation. The method of instruction is by lectures, readings, and discussions.

[5. The Psychology of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1921–22.

This course deals with the distinctive nature of religion as a matter of experience, from the point of view and by the methods of psychology; the functioning of the mind in this experience; the needs which give rise to it; its varieties and types; its origin and development in the child, youth, and adult; its ways of expression and means of maintenance through worship; its relation to abnormal psychical phenomena; and some of its current phases.

Much reading of significant sources and of individual "cases," and presentation of the results are required.

2. Systematic Theology. The Distinctive Truths of Christianity. *Tuesday, Thursday, and Saturday at 12.* Professor Evans.

This course deals with (a) the nature of the Christian religion, the reality and method of revelation; (b) the doctrine of God: his personality, character, and purpose, the truth of the doctrine of the Trinity; (c) the religious view of the world in its relation to God and as the sphere for the realization of his will; (d) the idea of man: his nature and vocation, his moral failure and need of salvation; (e) the abiding significance of Jesus: his historical career, moral character, redemptive mission, incarnation, and divinity; (f) the Spirit of God and the Christian life: the essential relation of the Spirit of God to the soul of man, the nature of the new life, the method of its production, the process of its development, and its completion in the Kingdom; (g) the final realities of life: the meaning of death, the assurance of immortality, the divine judgment, and the ultimate outlook.

The course aims to lead the student to the discovery of the ethical and religious values of these fundamental doctrines and to the realization of their philosophical validity and their systematic place in the unity of Christian truth. The method of instruction is by lectures, readings, and discussions.

[3. Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1921–22.

This course considers the type of moral life in which the Christian religion finds expression. It deals with the history of Christian ethics, and in particular with the current criticism of the same; next it seeks in the historical background the preparation for, and the contributions to, the Christian ideal; it then attempts to discover and expound the distinctive ethical principles of Jesus which constitute the Christian ideal.

4. Social Problems in the Light of Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

It is the aim of this course to relate Christian ethics to the problems of our day, and thus to prepare the student to become an intelligent leader of the church and of the moral forces of society in Christianizing the social order.

The lectures deal with such problems as that of the family, the organization of modern industry, the democratic state, international and inter-racial relations, etc. Students are made acquainted with the most significant literature, and are aided in practical investigation of the problems treated in the lecture-room.

20. Advanced Study and Research. Professor Evans will arrange and supervise the work of qualified students who wish to pursue studies of an advanced character in Theology.

HARVARD COURSES

H1. Theism. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor Fenn.

H2. Outlines of Systematic Theology. Second half-year. *Tuesday, Wednesday, Thursday, and Friday at 11.* Professor Fenn.

H5. The History and Philosophy of Christian Mysticism. Half-course (second half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

H6a. Christian Thought since 1630. Half-course (first half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H6b. Modern Theology, especially as influenced by Ritschl. Half-course (second half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.

H7a. Philosophy of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

H7b. Philosophy of Religion. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

H9. History of the Christian Religion. Half-course (first half-year). *Tuesday, 2.30–4.30.* Professor Fenn.

PRACTICAL THEOLOGY

[1. The Minister as Preacher, Administrator, and Pastor. *Monday and Wednesday at 2.30.* Assoc. Professor Sperry.] Omitted in 1921–22.

This course falls into three main divisions: (a) A general introduction to the theory and practice of preaching, covering the historical traditions of the prophetic office, its present changing conditions, the preliminary discipline of the preacher, the aims of the sermon, its legitimate content, and the most effective forms of its construction and delivery. (b) The minister's function as leader of public worship, with detailed suggestion as to the use of liturgical and non-liturgical forms, the problems of Scripture lessons, extempore prayer,

church music, etc. (c) A survey of the minister's task in the general administration of parish affairs, including his interpretation of his pastoral office and his varied relations to his people.

2. Preaching. *Wednesday at 3.30.* Assoc. Professor Sperry and Asst. Professor Foote.

Each student prepares eight sermons during the year, of which some are preached before the class in Appleton Chapel and criticised by students and instructor, and the rest are criticised by the instructor privately. Students will be expected to submit freshly written sermons, the general type of which may be prescribed by the instructor. Students in this course should already have taken Practical Theology I or H1.

3. The Preacher's Use of Homiletical Sources. *Monday and Wednesday at 2.30.* Assoc. Professor Sperry.

The first part of this course will deal at length with the homiletical value and use of the English Bible, detailed consideration being given to the principal books of both Testaments. The course will then pass on to a consideration of the sermon-values of church history, the literature of Christian devotion, modern biography, poetry, drama, and fiction, — concluding with some comment upon the use which the preacher may make of contemporary tendencies in American life.

[11. The History and Development of Church Music. Asst. Professor Davison.] Omitted in 1921–22.

This course aims to give the student a comprehensive knowledge of church music, by means of lectures, discussions, and illustrations. Special stress is laid on the church music of the present day.

12. The Conduct of Church Music. Half-course. *Hours to be arranged.* Asst. Professor Davison.

The work of this course aims to acquaint the student with the practical problems of the administration of church music. Lectures are given dealing with the choir, the organ, service-music, the expenses of church music, and allied subjects. Lectures, readings, and reports.

[13. Hymn Tunes and Their History. Half-course (second half-year). Asst. Professor Davison.] Omitted in 1921–22.

This course deals particularly with those parts of church music which are assigned to the congregation, such as hymns, chants, and responses. The work is in part historical, but an effort is made to familiarize the student with such material as will prove valuable to him in establishing a high standard of congregational singing.

[20. The Relation of the Church to Social Problems. A seminary. Half-course (second half-year). *Once a week, two successive hours.* Professor Evans, Asst. Professors Foote and Cadbury.] Omitted in 1921–22.

HARVARD COURSES

H1a. The Minister as Preacher. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Asst. Professor Foote.

H1b. Parish Administration. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Asst. Professor Foote.

H9. The History of Christian Worship and of Preaching. Half-course. *One afternoon a week, two successive hours.* Asst. Professor Foote.

Attention is called to the following courses:

Social Ethics. H17. The Development of Modern Philanthropic Theory and Practice. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 12.* Asst. Professor Foote.

Public Speaking. H1. Training in Voice and Speech. (Preparatory to H2 below.) *Once a week.* Assoc. Professor Winter.

Public Speaking. H2. Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course throughout the year, at hours to be arranged.* Assoc. Professor Winter.

HISTORY OF RELIGIONS

HARVARD COURSES

H1a. Origin and Development of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 9.* Professor G. F. Moore.

H1b. Origin and Development of Religion. Half-course (second half-year). *Monday, Wednesday, and Friday at 9.* Professor G. F. Moore.

H7. The Religion of the Roman Empire at the Beginning of the Christian Era. Half-course (second half-year). *Wednesday and Friday at 12.* Professor Lake.

H20. Primitive Christianity in its Relations to Judaism. Seminary. *Hours to be arranged.* Professor G. F. Moore.

SUPPLEMENTARY LIST No. I

Especial attention is directed to the following courses, which will be found of direct and practical value to the student of present-day conditions in the Christian church. In connection with some of these courses there is opportunity for special research under the guidance of the instructor. Courses offered exclusively under the Faculty of Arts and Sciences, which the student desires to count towards the Andover degree, must be approved in advance by the Faculty of the Seminary. Three such courses when so approved may be counted for the degree.

(A) EDUCATION AND THE PSYCHOLOGY OF RELIGION

THE HISTORY OF EDUCATION. *Monday, Wednesday, and Friday at 9.* Professor A. O. NORTON (Wellesley College). (Education HC.)

THE PRINCIPLES AND PROBLEMS OF MODERN EDUCATION. Half-course (first half-year). *Tuesday and Thursday at 9, and a third hour at the pleasure of the instructor.* Professor HOLMES. (Education HA.)

EDUCATIONAL PSYCHOLOGY AND MENTAL HYGIENE. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor DEARBORN. (Education HB.)

PRINCIPLES OF SECONDARY EDUCATION. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor INGLIS and Mr. BEATLEY. (Education HFa.)

See also Theology 5 on page 33.

(B) SOCIAL ETHICS

SOCIAL PROBLEMS IN THE LIGHT OF CHRISTIAN ETHICS. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor EVANS. (Theology 4.)

THE DEVELOPMENT OF MODERN PHILANTHROPIC THEORY AND PRACTICE. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 12.* Asst. Professor FOOTE.

SOCIAL SERVICE: PURPOSE, FORMS, TECHNIQUE. Half-course (first half-year). *Tuesday, 2.30–4.30.* Assoc. Professor FORD. (Social Ethics H25.)

PROGRAMS OF SOCIAL REFORM IN RELATION TO CHRISTIAN ETHICS. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 9.* Dr. CARPENTER. (Social Ethics H9.)

THE KINGDOM OF EVILS. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 9.* Professor CABOT. (Social Ethics H16.)

See also Practical Theology 20 on page 35.

(C) ECONOMICS AND POLITICS

PRINCIPLES OF SOCIOLOGY. *Monday, Wednesday, and Friday at 12.* Professor CARVER. (Economics H8.)

SOCIALISM, ANARCHISM, THE SINGLE TAX. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Professor CARVER. (Economics H7b.)

TRADE-UNIONISM AND ALLIED PROBLEMS. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor RIPLEY. (Economics H6a.)

PROBLEMS OF LABOR. *Tuesday and Thursday at 1.30.* Professor RIPLEY. (Economics H34.)

PRINCIPLES OF POPULAR GOVERNMENT. *Monday, Wednesday, and Friday at 12.* Professor HOLCOMBE. (Government H3.)

ELEMENTS OF INTERNATIONAL LAW. *Tuesday, Thursday, and Saturday at 11.* Professor WILSON. (Government H4.)

PHILOSOPHY OF THE STATE. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 9.* Professor HOCKING. (Philosophy H5.)

SUPPLEMENTARY LIST No. II

The following courses, in addition to those mentioned in List No. I, are selected from among those offered by the Harvard Faculty of Arts and Sciences, as likely to interest theological students. For descriptions of these courses, and others like them, students are referred to the pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be procured at the Harvard Publication Office, 2 University Hall.

THE ANCIENT WORLD

History of Babylonia and Assyria. Professor Lyon. (Semitic 12.)

Greek for Beginners. Assoc. Professor C. N. Jackson. (Greek G.)

Early Greek Philosophy, with especial reference to Plato. Professor Woods. (Philosophy 12.)

History of Classical Greek Literature. Dr. Phoutrides. (Greek 12.)

Survey of Roman Civilization. Prof. C. H. Moore. (Latin 10.)

History of Latin Literature. Professor A. A. Howard. (Latin 12.)

History of the Roman Empire. Professor Ferguson. (History 3b.)

Hellenistic Culture. Professor Ferguson. (History 37.)

THE MIDDLE AGES

Mediæval Institutions. Professor Haskins. (History 20c.)

History of Mediæval Philosophy. Professor de Wulf. (Philosophy 13.)

Political and Social History of the Mohammedans to the Conquest of Egypt by Selim I. Professor Jewett. (Semitic 15.)

Renaissance and Reformation. Professor Merriman. (History 7.)

MODERN HISTORY

Continental Europe, 1815–1871. Asst. Professor Lord. (History 30a.)

Continental Europe, 1871–1914. Professor Coolidge. (History 30b.)

American History to 1760. Dr. Morison. (History 10a.)

History of Modern Germany. Asst. Professor Lord. (History 28.)

The Eastern Question. Professor Coolidge. (History 19.)

PHILOSOPHY, ETHICS, AND PSYCHOLOGY

ETHICS. Asst. Prof. C. I. LEWIS. (Philosophy 4.)

THE KANTIAN PHILOSOPHY. Asst. Prof. C. I. LEWIS. (Philosophy 15.)

SEMINARY IN METAPHYSICS. Professor HOCKING. (Philosophy 20a.)

PRESENT PHILOSOPHICAL TENDENCIES. Asst. Prof. C. I. LEWIS. (Philosophy 18.)

METAPHYSICS. Professor HOCKING. (Philosophy 9.)

SEMINARY IN SOCIAL PSYCHOLOGY. Professor MCDOUGALL. (Philosophy 20e.)

ENGLISH LITERATURE

ENGLISH COMPOSITION (advanced course). Professor BRIGGS. (English 5.)

ENGLISH LITERATURE FROM THE ELIZABETHAN TIMES TO THE PRESENT. Professor BLISS PERRY. (English 41.)

MILTON. Professor LOWES. (English 11b.)

BACON. Asst. Professor WEBSTER. (English 11a.)

CARLYLE. Professor BLISS PERRY. (English 54.)

TENNYSON. Professor BLISS PERRY. (English 55.)

AMERICAN LITERATURE. Professor GREENOUGH. (English 33.)

PUBLIC SPEAKING. Professor WINTER. (English 10.)

SUPPLEMENTARY LIST No. III

The following courses are offered in the Episcopal School. Students desiring to count any of them in satisfaction of the requirements for the Andover degree must first secure the approval of the Faculty.

THE OLD TESTAMENT

E1. HEBREW FOR BEGINNERS. *Monday, Wednesday, and Friday at 10.* Professor KELLNER.

E2. HEBREW. Exegetical study of the prophet Isaiah-ben-Amoz. Half-course (first half-year). *Monday, Wednesday, and Friday at 9.* Professor KELLNER.

E4. HEBREW. Sight-reading in Genesis, Deuteronomy, Kings, Jonah, Ruth, and Esther. Half-course (second half-year). *One evening a week.* Professor KELLNER.

E5. OLD TESTAMENT INTRODUCTION: the history, religion, and literature of Israel. *Monday, Wednesday, and Friday at 11.* Professor KELLNER.

THE NEW TESTAMENT

E10. NEW TESTAMENT GREEK. *Monday, Wednesday, and Friday at 10.* Professor ———.

E4. THE GOSPEL ACCORDING TO LUKE. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor HATCH.

E6. THE APOSTOLIC AGE. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor HATCH.

E5. THE FOURTH GOSPEL. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor HATCH.

E7. THE EPISTLES OF PAUL. Half-course. Asst. Professor NASH.

E8. THE EPISTLE TO THE ROMANS. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Asst. Professor NASH.

E14. THE EPISTLES TO THE COLOSSIANS AND THE EPHESIANS. Half-course (first half-year). Professor HATCH.

E15. THE OLD SYRIAC GOSPELS. Half-course (second half-year). Professor HATCH.

CHURCH HISTORY

E1. The History of the Church in Outline. *Tuesday, Thursday, and Saturday at 9.* Professor Washburn.

E2. History of Doctrine in Outline. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Mr. Dun.

E3. History of the Church and of Doctrine from the beginning of the eleventh century to the present day. *Tuesday, Thursday, and Saturday at 11.* Professor Washburn.

E5. Four English Churchmen. Half-course (second half-year). *Biweekly, Monday, 3.30–5.30.* Professor Washburn.

E6. Ecclesiastical Polity. Half-course (second half-year). Professor Washburn and others.

HISTORY OF RELIGION AND MISSIONS

E1. The History of Religion in Outline. Half-course (first half-year). *Monday, Wednesday, and Friday at 10.* Asst. Professor Addison.

E2. Introduction to Christian Missions. Half-course (firsthalf-year). *Wednesday and Friday at 9.* Asst. Professor Addison.

THEOLOGY

E1. Apologetics: Philosophy of Religion and the Defense of the Christian Faith. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 9.* Professor Drown.

E2. The System of Christian Doctrine. *Tuesday, Thursday, and Saturday at 10.* Professor Drown.

E4. Christian Ethics. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 9.* Professor Drown.

E5. Theology of Coleridge, Robertson, and Maurice. Half-course (second half-year). *Once a week.* Professor Drown.

E6. Problems for Our Own Time. A study of some theological and ethical questions as affected by contemporary thought. Half-course (first half-year). *Once a week, Seminar.* Professor Drown.

E7. Psychology of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Mr. Dun.

PRACTICAL THEOLOGY

E1. The Bible in English. *Monday, Wednesday, and Friday at 12.* Asst. Professor Nash.

E2. The History and Use of the Book of Common Prayer. Half-course (second half-year). Dr. Suter.

E3. Pastoral Care. Professor Washburn and others.

E4. Preaching. Professor Washburn and others.

E5. Introduction to Religious Education. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Mr. Suter, Jr.

E6. Social Problems. Half-course (second half-year).

THE ALUMNI ASSOCIATION

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EXECUTIVE COMMITTEE

The officers named above, and (a) *For one year:* the Rev. Edward C. Camp, Class of 1894, Watertown; (b) *For two years:* the Rev. John Reid, Class of 1899, Franklin; the Rev. Enoch F. Bell, Class of 1906, Boston; (c) *For three years:* the Rev. Frederick H. Page, Class of 1893, Waltham; the Rev. Richard H. Clapp, Class of 1904, Northampton; also the Rev. John G. Taylor, Class of 1877, Arlington, representing the Boston Andover Club.

GENERAL CATALOGUE

The General Catalogue, covering the first century of the history of the Seminary, was published in 1909 under the editorship of the late Rev. C. C. Carpenter, A.M., Class of 1875. It may be had on application to Dr. Owen H. Gates, Librarian of the Andover-Harvard Theological Library, Cambridge. Price, $1.00. A supplement is now in preparation.

FORM OF BEQUEST

I give, devise and bequeath to the Trustees of Andover Theological Seminary, of Cambridge, Massachusetts, the sum of.....dollars, to be applied to the uses and purposes of said Seminary.

Csth
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1921/22

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Catalogue

of

Andover Theological Seminary

1921-1922

Cambridge, Massachusetts.

NOTE

Since the accompanying Announcement was printed the President and Fellows of Harvard College and the Trustees of Andover Theological Seminary have joined to form a non-denominational theological school with a single faculty, roll of students and catalogue, to be known as the Theological School in Harvard University. This School is officially described as "formed by the affiliation of the Harvard Divinity School and Andover Theological Seminary."

The Faculty of this School for the coming academic year will include the members of the previously existing Divinity and Andover Faculties. Professor Willard Learoyd Sperry will be the Dean of the Theological School.

Courses in the Theological School for 1922-23 will be given in accordance with the accompanying Announcement. All inquiries as to terms of admission, scholarship, rooms, etc., should be addressed to

THE DEAN OF THE THEOLOGICAL SCHOOL IN
HARVARD UNIVERSITY,
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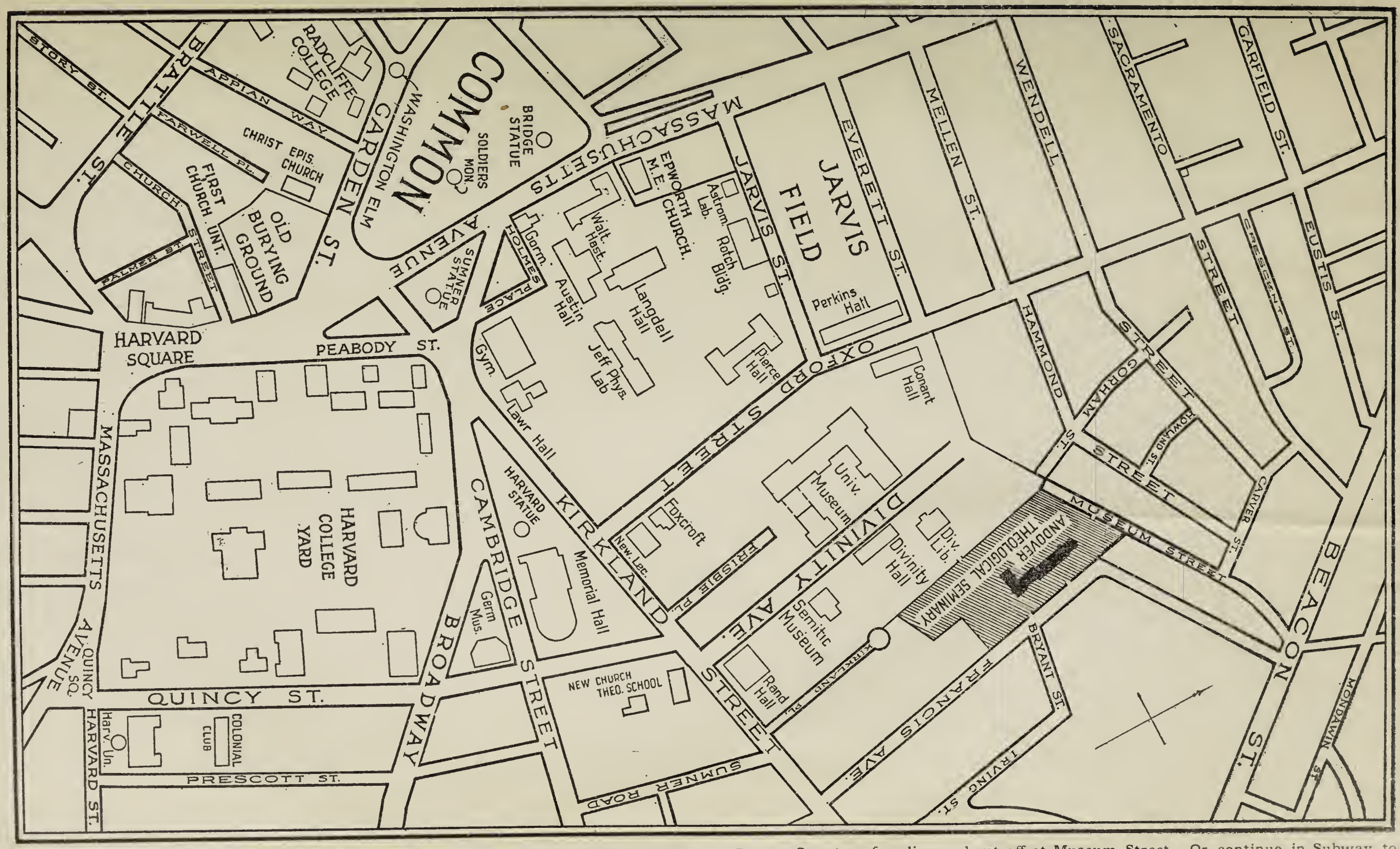

To reach the Seminary from Boston take Cambridge Subway to Central Square. Transfer to Beacon Street surface line and get off at Museum Street. Or continue in Subway to Harvard Square, and walk across Harvard College Yard and through Divinity Avenue.

HARVARD SQUARE
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CATALOGUE

OF

ANDOVER THEOLOGICAL SEMINARY

ONE HUNDRED AND FOURTEENTH YEAR

1921–1922

ANNOUNCEMENT OF COURSES

1922–1923

CAMBRIDGE, MASSACHUSETTS

1922

CALENDAR

1921

Sept. 27, Tuesday, Seminary Year begins.
Oct. 12, Wednesday, Columbus Day: a holiday.
Nov. 24, Thursday, Thanksgiving Day: a holiday.
Dec. 23, Friday, Christmas Recess begins.

1922

Jan. 2, Monday, Christmas Recess ends.
Feb. 13, Monday, Second Half-year begins.
Feb. 22, Wednesday, Washington's Birthday: a holiday.
April 16, Sunday, Spring Recess begins.
April 23, Sunday, Spring Recess ends.
May 30, Tuesday, Memorial Day: a holiday.
June 13, Tuesday, Anniversary Exercises.

Sept. 26, Tuesday, Seminary Year begins.
Oct. 12, Thursday, Columbus Day: a holiday.
Nov. 30, Thursday, Thanksgiving Day: a holiday.
Dec. 23, Saturday, Christmas Recess begins.

1923

Jan. 2, Tuesday, Christmas Recess ends.
Feb. 12, Monday, Second Half-year begins.
Feb. 22, Thursday, Washington's Birthday: a holiday.
April 15, Sunday, Spring Recess begins.
April 22, Sunday, Spring Recess ends.
May 30, Wednesday, Memorial Day: a holiday.

TRUSTEES

The office of the Trustees is at Room 812, Tremont Building, Boston.

PRESIDENT

THE REV. CHARLES F. CARTER, D.D.	HARTFORD, CONN.

CLERK

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TREASURER

WILLIAM F. WHITTEMORE, ESQ.	BOSTON

THE REV. CHARLES L. NOYES, D.D.	WINTER HILL
THE REV. HARRY P. DEWEY, D.D.	MINNEAPOLIS, MINN.
PROFESSOR HARRY N. GARDINER, A.M.	NORTHAMPTON
SAMUEL USHER, ESQ.	CAMBRIDGE
THE HON. ARTHUR B. CHAPIN, A.B.	BOSTON
EDWIN F. FOBES, ESQ.	LEXINGTON
HAROLD S. DAVIS, A.B., LL.B.	BOSTON
W. IRVING BULLARD, ESQ.	BROOKLINE
THE REV. OLIVER DANA SEWALL	DEDHAM

STANDING COMMITTEES OF THE TRUSTEES

EXECUTIVE COMMITTEE: The Rev. Charles L. Noyes, *Chairman;* the Rev. Frederick H. Page, Messrs. William F. Whittemore, Arthur B. Chapin, Samuel Usher, Edwin F. Fobes, and W. Irving Bullard.

FINANCE COMMITTEE: Mr. Arthur B. Chapin, *Chairman;* Messrs. William F. Whittemore, Samuel Usher, Edwin F. Fobes, and W. Irving Bullard.

HOUSE COMMITTEE: Mr. Samuel Usher, *Chairman;* Messrs. Arthur B. Chapin and William F. Whittemore.

COMMITTEE ON INSTRUCTION: Professor H. N. Gardiner, *Chairman;* the Rev. Charles L. Noyes and the Rev. Charles F. Carter.

LIBRARY COMMITTEE: The Rev. Charles L. Noyes, *Chairman;* the Rev. Frederick H. Page, and Mr. William F. Whittemore.

BOARD OF VISITORS

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THE REV. WILLIAM R. CAMPBELL, D.D.	ROXBURY
THOMAS WESTON, JR., A.B., LL.B.	NEWTON

FACULTY

EDWARD YOUNG HINCKS, A.M., D.D.
Smith Professor of Biblical Theology, Emeritus
58 Washington Avenue

DANIEL EVANS, D.D.
Abbot Professor of Christian Theology
7 Newport Road

WILLIAM ROSENZWEIG ARNOLD, PH.D.
Hitchcock Professor of the Hebrew Language and Literature
17 Francis Avenue

Norris Professor of New Testament Interpretation

Brown Professor of Ecclesiastical History; Taylor Professor of History

WILLARD LEAROYD SPERRY, M.A.
Associate Professor of Practical Theology
9 Charles River Square, Boston

HENRY JOEL CADBURY, PH.D.
Assistant Professor of New Testament Interpretation; Secretary of the Faculty
1075 Massachusetts Avenue

ARCHIBALD THOMPSON DAVISON, PH.D.
Instructor in Church Music
22 Francis Avenue

ALBERT WENTWORTH PALMER, B.D.
Hyde Lecturer on Foreign Missions, 1921–22

OWEN HAMILTON GATES, PH.D.
Librarian of the Andover-Harvard Theological Library
97 Avon Hill Street

HARVARD DIVINITY FACULTY *

WILLIAM WALLACE FENN, A.M., D.D.
Dean; Bussey Professor of Theology
5 Divinity Avenue

GEORGE FOOT MOORE, A.M., D.D., LL.D., LITT.D.
Frothingham Professor of the History of Religion
3 Divinity Avenue

EDWARD CALDWELL MOORE, PH.D., D.D., LL.D.
Parkman Professor of Theology; Plummer Professor of Christian Morals
21 Kirkland Street

JAMES RICHARD JEWETT, PH.D.
Professor of Arabic
44 Francis Avenue

IRVAH LESTER WINTER, A.B.
Associate Professor of Public Speaking
32 Hubbard Park

RICHARD CLARKE CABOT, A.B., M.D.
Professor of Social Ethics
101 Brattle Street

JAMES HARDY ROPES, A.B., D.D.
Hollis Professor of Divinity; Dexter Lecturer on Biblical Literature
13 Follen Street

KIRSOPP LAKE, M.A., D.D.
Winn Professor of Ecclesiastical History
40 Quincy Street

GEORGE LA PIANA, S.T.M., PH.D.
Instructor in Church History
116 Appleton Street

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* Courses offered in the Harvard Divinity School are accepted by Andover Seminary for its degree, according to the plan described on page 18f. of this Catalogue.

HENRY WILDER FOOTE, A.M., S.T.B.
Assistant Professor of Preaching and Parish Administration
22 Highland Street

JAMES FORD, PH.D.
Associate Professor of Social Ethics
35 Walker Street

HARRY AUSTRYN WOLFSON, PH.D.
Assistant Professor of Jewish Literature and Philosophy
35 Divinity Hall

NILES CARPENTER, PH.D.
Instructor in Social Ethics
37 Concord Avenue

ROBERT HENRY PFEIFFER, A.M., S.T.B.
Instructor in Semitic Languages
39 Winthrop Street

WILLIAM THOMSON, M.A., B.D.
Instructor in Semitic Languages

SUPERINTENDENT OF BUILDING AND GROUNDS
JOSIAH REGINALD CROCKER
Seminary Building, Francis Avenue

REGISTER OF STUDENTS

GRADUATES

Anton Theophilus Boisen A.B. Indiana University 1897 M.F. Yale 1905		1 Lawrence Hall, Brattle St.
Bhaskar Pandurang Hivalè A.B. Bombay University 1916 S.T.B. Andover Theol. Sem. 1920	*Bombay, India.*	11 Wright St.
Louis Germaine Hudson A.B. University of Toronto 1917 A.M. Harvard 1920 S.T.B. Andover Theol. Sem. 1921	*Cambridge*	Andover 17
Nils Wilhelm Lund A.B. Bethany 1915 S.T.B. Andover Theol. Sem. 1919 S.T.M. Harvard 1921		9 Ruthven St., Roxbury

SENIOR CLASS

Frank Henry Andrew S.B. Boston University 1918	*Roxbury*	Andover 8
David Crockett A.B. Tufts 1919	*Arlington*	Andover 12
Charles David Kepner, Jr. A.B. Williams 1916 A.M. Harvard 1917	*Newtonville*	Andover 4
John Bernard Root S.B. Boston University 1919	*Cambridge*	Andover 14

MIDDLE CLASS

Clarence Edward Hellens A.B. Mt. Allison 1915		76 Barnard St., Dorchester
John Corbin Wiley A.B. Williams 1920	*Hartford, Ct.*	Andover 5

JUNIOR CLASS

Ralph Parkhurst Bridgman A.B. Harvard 1921		5 Copley St., Roxbury
John Dunster Kettelle A.B. Harvard 1919	*Roxbury*	Andover 11
Walter B. Wiley A.B. Dartmouth 1918		25 Fenwick St., Somerville
Dudley DeForest Zuver A.B. Allegheny 1917	*Cambridge*	Andover 1

SPECIAL STUDENTS

William Dixon Hoag	*Burlington, Vt.*	Andover 10
Charles Clarke Keith		146 Smith St., Boston
John Nelson		37 Cambridge Terrace
David Ivar Segerström		26 Rockwell Terrace, Malden

HARVARD STUDENTS TAKING COURSES IN ANDOVER SEMINARY

Moses Bailey, A.B., A.M., B.D.	*Portland, Me.*	1075 Mass. Ave.
Carroll McCloskey Bates	*Rome, N. Y.*	Holworthy 24
James Harold Burckes, S.B.	*Waltham*	Divinity 4
Charles Kimball Cummings, Jr.	*Boston*	52 Mt. Auburn St.
Oliver Boynton Dale	*Cambridge*	64 Dunster St.
Paul Herbert Doney, A.B.	*Salem, Ore.*	Divinity 10
Dan Huntington Fenn, A.B., A.M.	*Cambridge*	5 Divinity Ave.
William Plumer Fowler, A.B.	*Boston*	Divinity 14
Kenneth Cheney Gesner, A.B.	*Groton Long Pt., Conn.*	Divinity 29
Ernest DeWitt Gilbert, A.B.		Fall River
Lakshman Rayama Guru	*Mangalore, So. Kavara, India*	Divinity 6
Herbert Milton Hainer, A.B.		New Bedford
Forrest Willard Hoisington, A.B.	*Dodgeville, Wis.*	Divinity 30
Ross Miller, A.B., A.M., S.T.B.	*Springfield, Ohio*	1671 Cambridge St.
Robert Henry Pfeiffer, S.T.B., A.M.	*New York, N. Y.*	39 Winthrop St.
Alberto Pincherle	*Rome, Italy*	Divinity 42
Roland Chase Stahl, S.B.	*Portsmouth, N. H.*	Andover 9
Robert Edmund Starkey, A.B.	*Carthage, Ill.*	Divinity 38
Asa W. Waters, A.M., LL.B.	*Philadelphia, Pa.*	Conant 28
James Waterman Wise	*New York, N. Y.*	12 Sumner Road

FROM THE EPISCOPAL THEOLOGICAL SCHOOL

Fred Magee Adams, A.B.	*Jackson, Mich.*	Lawrence 18
Joseph Buchanan Bernardin, A.B.	*Kansas City, Mo.*	Lawrence 19
Laurence Frederic Eames, A.B.	*Gloucester*	Lawrence 27
Truman Heminway	*Cambridge*	15 Shepherd St.
William Enkichi Kan	*Kishiwada, Osakafu, Japan*	Lawrence 30
Luther Bunyan Moore, A.B.	*Flagstaff, Arizona*	Lawrence 34
John Foster Savidge, A.B.	*New York, N. Y.*	Lawrence 14

SUMMARY

Graduates	4
Senior Class	4
Middle Class	2
Junior Class	4
Special Students	4
	18
From Harvard University	20
From the Episcopal School	7
Total	45

COLLEGES REPRESENTED *

Allegheny College	1	Indiana University	1
Bethany College	1	Mt. Allison University	1
Bombay University	1	Toronto University	1
Boston University	2	Tufts College	1
Dartmouth College	1	Williams College	2
Harvard University	5	Yale University	1

* Only Andover students are included in this table.

RECIPIENTS OF DEGREES

On Commencement Day, June 14, 1921, the degree of S.T.B. was conferred upon the following persons:

Karnek Abraham Handanian — So. Weymouth
A.B. Brown Univ. 1918

Louis Germaine Hudson — Cambridge
A.B. Univ. of Toronto 1917
A.M. Harvard 1920

Egbert William Ashford Jenkinson — Kingston, R. I.
S.B. Tufts 1916

Charles Stanley Jones — Biddeford, Me.
S.B. Boston Univ. 1918

Moses Richardson Lovell — Durham, N. H.
A.B. Boston Univ. 1917

OUT OF COURSE

Henry Wilson Webb — Wiscasset, Me.
A.B. Bowdoin College 1890
Andover Theol. Sem. 1895

ANDOVER THEOLOGICAL SEMINARY

Andover Theological Seminary was chartered on June 19, 1807, and opened for instruction at Andover, Massachusetts, on September 28, 1808. In its establishment men of different theological views united upon a platform that endeavored to express the common faith of the churches which the school was designed to serve. The founders formed comprehensive plans for the instruction of students in the chief branches of Christian learning, and for their training in the duties of their office, providing opportunities for a more thorough preparation for the ministry than was then obtainable elsewhere in this country. The ideals of the founders have guided the Seminary through all its history. Though under no ecclesiastical control, the school has always recognized its responsibility to the churches, and its courses of study have constantly been adapted to contemporary conditions and needs.

For one hundred years the Seminary served the purpose of its founders on Andover Hill, giving instruction to more than 3,500 students, and sending out 2,172 graduates. Changed conditions then demanded new methods and larger resources. The opening of the second century of its existence witnessed the removal of the Seminary to Cambridge and its affiliation with Harvard University. By means of this affiliation, all the educational resources of the University have become available for the students of the Seminary, while at the same time the institution continues independent in organization and government, and maintains its separate Faculty. In 1914, arrangements were made with the Episcopal Theological School of Cambridge, whereby courses of instruction in that institution became available for Andover students, and correspondingly Andover courses were thrown open to students of the Episcopal School.

Besides enjoying the rich educational advantages of a great university, Andover students are brought into contact with the best religious life and work of New England, not merely through the Congregational churches of Boston and the surrounding cities, but also through other churches and organizations of almost every variety and name. The schemes for social betterment and the numerous philanthropic activities of a great metropolis, all close at hand, furnish instructive and inviting fields of observation, and supplement, on the practical side, the academic work of the Seminary.

LOCATION AND EQUIPMENT

The Seminary building is located upon land adjacent to that of Harvard University, facing Francis Avenue on the east, and near Divinity Avenue on the west. It comprises a fireproof library wing, known as Bartlet Hall, containing a stack for 200,000 volumes, five seminar-rooms, a catalogue and delivery room, and offices for the Librarian and his assistants; a reference library, known as the Moses Stuart Reading Room, accommodating fifty readers; and the main building, containing lecture-rooms, the chapel, the faculty-room, professors' studies, offices of administration, and dormitory accommodations for about fifteen students. Extending to the north of the main building is a spacious hall, known as the Farrar Room, designed for the social use of the students. The architectural feature of the group is the massive central tower, dedicated to the memory of the founders of the institution. The building is equipped with the latest ventilating appliances, is heated by a hot-water system, and lighted by electricity.

LIBRARIES

The Andover-Harvard Theological Library contains about 115,200 volumes and 63,000 pamphlets. Its two constituent parts are the library of Andover Seminary, consisting of 69,620 volumes, and that of the Harvard Divinity School, consisting of 45,580 volumes. The combined collections are unexcelled in

the several departments of Biblical study, in historical, systematic, and practical theology, and in missionary literature of every kind. The Library is maintained and administered jointly by the two schools, and is open not only to their own officers and students, but also to all members of the University and of the other professional schools in Cambridge and vicinity. Its privileges may easily be secured by other persons pursuing theological studies.

The Moses Stuart Reading Room contains about 5,000 volumes, comprising the usual works of reference, the books most frequently used in the several departments of study, books temporarily reserved for the use of classes, the most recent accessions to the Library, the principal religious periodicals both American and foreign, and the current publications of various churches and other benevolent organizations.

The Library hours are from 9 A.M. to 5.30 P.M. every weekday during term time, and from 9 A.M. to 5 P.M. during vacations.

The Harvard College Library, consisting of about 1,260,000 volumes and pamphlets, is rich in theological literature and ecclesiastical history, and is open to Andover students on the same terms as to students of the University.

The Library of the Episcopal Theological School, consisting of 21,000 volumes and about the same number of pamphlets, is open to officers and students of Andover Seminary.

THE SEMINARY YEAR

The one hundred and fourteenth year begins September 26, 1922, and ends June 21, 1923, with a recess of ten days at Christmas and of one week in April. Thanksgiving Day, Washington's Birthday, Good Friday, and Memorial Day are holidays. Every student is expected to be present punctually at the opening of the year, and to register at the Seminary Office on Tuesday, September 26, between 11 and 1 o'clock.

ADMISSION

The Seminary is open to all Protestants without discrimination. Every applicant for admission must present a certificate of church membership and letters of recommendation from at least two responsible individuals. He must also present a certificate of graduation from a college which has a course of study approved by the Faculty, or, if the applicant is not a college graduate, he must satisfy the Faculty that his education is substantially equivalent to that of a Bachelor of Arts. Students from other seminaries which have corresponding requirements for admission and similar courses of study may be admitted to advanced standing on presenting the proper credentials.

Graduates of theological seminaries may be admitted as Graduate Students, and may carry on advanced work either in regular courses suited to their needs, or in private research under the direction of the Faculty. But applicants who have already pursued graduate studies elsewhere, or who have incurred domestic responsibilities, will be received into the Seminary for graduate work only if they give evidence of exceptional ability and can offer some cogent reason for prolonging the period of their academic residence.

Young men who are not qualified for admission to regular standing may be admitted as Special Students and attend such lectures as the Faculty advise. Special students are not eligible for scholarships, nor are they candidates for the degree.

INSTRUCTION

The Seminary offers instruction in all the main departments of Theology, viz., the Old Testament, the New Testament, Church History, Systematic Theology, and Practical Theology. The affiliation with the University opens to Andover students a variety of additional courses not only in each of the theological departments, but also in the allied fields of the History of Religions, Ethics, Philosophy, Sociology, and Economics. Special attention is invited to the supplementary lists of Courses of Instruction, on page 37ff. below. In general, under the plan of

affiliation, the two institutions seek to combine their resources in one comprehensive and harmonious scheme of theological education.

Through the affiliation of the Episcopal Theological School with Harvard University, the courses offered in that School become available for Andover students.

Students may receive all of their instruction from Andover teachers, or they may divide their work between the Seminary and the University. If they desire to take Harvard courses they must register in the University; but such double registration involves no additional expense, nor does it interfere with their regular standing and their privileges as Andover students. Each year's work must be arranged in advance, in consultation with the Faculty and with their approval. Not more than five courses should be taken in any one year.

DEGREES

The Andover Degree. Every candidate for the degree of Bachelor of Divinity in Andover Theological Seminary must fulfill the following requirements:

1. He must have received the degree of Bachelor of Arts from a college of recognized standing, or give evidence that he has an education equivalent to that represented by such degree.

2. He must have completed the work of fourteen courses of study approved by the Faculty, and have passed satisfactory examinations in the same. Six of the fourteen courses are prescribed, and eight are elective.

(*a*) The following introductory courses, or their equivalents, are prescribed:

Historical Introduction to the Old Testament (Old Test. 5).
Introduction to the New Testament (New Test. H1a).
Theology of the New Testament (New Test. 5 or 6; or New Test. H1b).
Outlines of Church History (Church Hist. H1).
Systematic Theology (Theology 2).
The Minister as Preacher, Administrator, and Pastor (Practical Theology 1; or H1a and H1b).

(*b*) Of the eight elective courses, five must be chosen from those offered by the Faculty of the Seminary or the Faculty of the Harvard Divinity School; three may be chosen from those offered exclusively under the Harvard Faculty of Arts and Sciences.

3. He must have been in residence at the Seminary for at least one year and have attended not less than four courses offered by the Faculty of the Seminary. But a candidate coming to Cambridge after completing two years of theological study at another institution will be deemed to fulfill the latter part of this requirement by attending three Andover courses.

4. He must have a working knowledge of the Greek language.

NOTE

In requiring of every candidate for the Seminary's degree a certain number of introductory courses, covering the several departments of theological study, the Faculty is guided by two considerations. First, the Seminary is a professional school — as much so as is a school of law or a school of medicine — designed primarily to fit young men for the efficient and successful exercise of the ministerial office. The vast majority of its students have been, and it is hoped will continue to be, candidates for the Christian ministry, to whom the course of study leading to the degree is the principal preparation for their life work. There is a minimum of professional knowledge and training which is indispensable for the proper discharge of the duties of the Christian pastor and preacher. He needs to know, at least in broad outline, the contents and the purpose of the Old and New Testament Scriptures; the history of the Church which he represents, and of the progress of its thought on the great themes of religion; the means of correlating his beliefs with the body of contemporary human knowledge and speculation; and the method of applying his faith most effectually to the needs of his own time and place. The Seminary's degree should guarantee the possession of this minimum of requisite knowledge and training. Secondly, experience has shown that, whether in the case of the candidate for the active ministry or in that of the prospective teacher and investigator, the various departments of theology are too intimately related to make thorough work possible in one without at least a partial acquaintance with the materials and methods of all the rest. The prescribed courses are needed in order that the elective courses may be intelligently chosen and profitably pursued.

CERTIFICATES. Students who are not candidates for the degree, but who have satisfactorily completed one or more courses, may receive certificates stating the length of time they

have been members of the Seminary and specifying the work they have accomplished.

HARVARD DEGREES. Candidates for the Andover degree may, at the same time, and without additional work, be candidates for the degree of Bachelor of Theology from Harvard University, provided they have been registered for at least one year in the Harvard Divinity School, and have completed, under Harvard teachers, not less than five courses approved by the Harvard Divinity Faculty, including the equivalent of at least three Divinity School courses. The Harvard statutory requirement of "residence at the University of at least one year" can be fulfilled while the student is in residence at Andover Seminary. Candidates for this degree must, not later than the middle of their Senior year, present themselves to the Harvard Divinity Faculty for examination in the following subjects: (*a*) The Religion of Israel, with Judaism to the second century A.D.; (*b*) Early Christianity, as it appears in the New Testament and the writings of the sub-apostolic age, with the contemporary religious conditions in the Greek and Roman world; (*c*) The History of Christianity, particularly the history of thought, and of the religious life, corporate and individual; (*d*) The History of Religions, especially the religions of civilized peoples; (*e*) Systematic Theology; (*f*) Social Ethics; (*g*) Homiletics and Pastoral Care. They must also pass satisfactory examinations in whatever other studies have been pursued as part of the candidate's professional education, whether more advanced studies in the fields specified above or studies in other subjects.

Upon the recommendation of the Faculty of Divinity, Harvard University confers also the degrees of Master of Theology and Doctor of Theology. The requirements for the degree of Master of Theology can ordinarily be fulfilled by one year of graduate work, wholly devoted to advanced theological study. For the degree of Doctor of Theology at least two years of graduate work are required. Further particulars concerning these two degrees may be found in the pamphlet of the Harvard Divinity School.

In special cases Andover students may become candidates for the degrees of Master of Arts and Doctor of Philosophy in Harvard University, provided they have been registered in the University for at least one year. Recommendations for these degrees proceed from the Harvard Faculty of Arts and Sciences. A student who desires to become a candidate for either of them should communicate as early as possible with the Dean of the Harvard Graduate School of Arts and Sciences.

LECTURESHIPS

The HYDE LECTURESHIP on Foreign Missions was founded in 1867, by Henry Hazen Hyde, of Boston.

The SOUTHWORTH LECTURESHIP on Congregationalism was founded in 1866, by Edward Southworth, of West Springfield, and Wells Southworth, of New Haven, Connecticut. The topics treated by lectures on this foundation cover a wide range, but all have to do with the practical activities of the modern church, exclusive of foreign missions.

FEES AND EXPENSES

TUITION. The annual fee for tuition is $150, and this amount is charged to every student who wishes to have the year counted as a year of residence for a degree. For resident Graduates and Special Students taking less than three and a half courses, the fee may vary according to the number of courses taken, the charge for each full course being $45, and for each half-course $25. The tuition fee is payable to the Seminary Treasurer in two installments, viz., $90 at the beginning of the Seminary year, and $60 on or before February 15. The payment of the fee entitles the student to admission to Andover and Harvard courses alike, and also to courses given in the Episcopal School.

LODGING. Students may rent furnished rooms in the Seminary building, so far as the limited accommodations permit. The rooms are not supplied with bedclothes and linen. They range in price from $65 for single rooms, to $130 for double

suites consisting of a study and two bedrooms. Heat and daily care are included in these prices. Furnished and unfurnished rooms are also available in Divinity Hall, a Harvard dormitory, at prices ranging from $115 to $170 a year. Heat, light, and daily care are included.

TABLE-BOARD. Students may board at the annex of Memorial Hall, where meals are served *à la carte* practically at cost. Here good board can be obtained for about $7 per week.

COST OF LIVING. The annual expenses of a student in the Seminary may be estimated as follows:

Tuition	$150
Room-rent	65
Board, 38 weeks at $7.00 . . .	266
Light	10

To these items, which amount to $491, should be added a sum sufficient to defray personal expenses, such as clothing, washing, books, etc.

Every student at the time of his registration must file with the Treasurer a personal bond in the sum of $400 as security for the payment of his dues to the Seminary.

SCHOLARSHIPS

Students in residence at the Seminary and doing full work are eligible for scholarship aid under the following plan:

1. Scholarships of $300 each may be awarded to students whose circumstances require it, provided their college or Seminary standing has not fallen below an average of B (80–90 per cent).

2. Scholarships of $350 each may be awarded to students who during the preceding half-year have attained the grade of A (90–100 per cent) in at least two courses, and who have not fallen below the grade of B in any course.

3. Scholarships of $400 each may be awarded to students of the Middle and Senior classes who during the preceding half-year have attained the grade of A in three courses, and have not fallen below the grade of B in any course.

4. A student may be promoted from one scholarship group to the next higher at the middle or end of any year, provided he has met the requirements stated above. But if a student fails to maintain the rank required for holding the scholarship awarded to him, he may be transferred to a lower scholarship group, or deprived of scholarship aid entirely.

FELLOWSHIPS

The WINKLEY FELLOWSHIP, yielding $600 a year, was founded in order to afford young men of especial promise the opportunity to pursue advanced study in this country or in Europe. It may be held for one or for two years. Candidates must have completed a three years' course of theological study, of which at least the last two years have been in this Seminary, and they must not only have attained a high degree of excellence in the studies of the course, but also have displayed aptitude for original research. Incumbents pursue their studies under the direction of the Faculty, reporting semi-annually.

The SEMINARY FELLOWSHIP, also of $600, is awarded upon the same conditions and may be held for the same length of time as the Winkley Fellowship.

OPPORTUNITIES FOR SELF-HELP

Students are occasionally employed by the Seminary, as assistants in the Library, and in other ways, the compensation varying with the amount of work performed and the time required.

Members of the upper classes are frequently able to add to their income by preaching. The summer vacation may be utilized for service under the home missionary societies.

Students are directed by the Seminary to points of service in and near the city, where they may engage to a limited extent in practical religious work.

Beneficiaries of the Congregational Education Society receive from that source fifty dollars a year in semi-annual installments.

RELIGIOUS EXERCISES

DAILY PRAYERS, conducted by the professors of the two schools, are held either in the Andover Chapel or in the Chapel of Divinity Hall every week-day except Saturday, at 5.30 P.M.

The SACRAMENT OF THE LORD'S SUPPER is celebrated at appointed times during the Seminary year.

MORNING PRAYERS are conducted by the Board of Preachers to the University every week-day at 8.45 o'clock, in Appleton Chapel.

THE SOCIETY OF INQUIRY

The Society of Inquiry on the Subject of Missions, the pioneer student organization for mission study in this country, was founded at Andover in 1811. Samuel J. Mills, Samuel Nott, James Richards, and Luther Rice were among its eight charter members. Other early members were Gordon Hall, Samuel Newell, and Adoniram Judson. The Society has maintained a continuous existence, and holds meetings for the study of foreign missions and other forms of religious activity. Addresses by missionaries and officers of mission boards, letters from Andover men on the field, and papers by students, keep the students in touch with the broader activities of the Church.

COURSES OF STUDY

The following list of courses, classified according to departments, includes both those offered by the Faculty of Andover Theological Seminary and those offered by the Harvard Divinity Faculty. The various courses are designated by numbers, and, to avoid confusion, the number of each Harvard course is preceded by an H. Two supplementary lists are appended, containing specimen courses, selected from a considerable number offered by the Harvard Faculty of Arts and Sciences, which, while primarily intended for students of the College and the Graduate School, are of interest also to students of theology. They are open to Andover students, and may, within certain limits indicated above (p. 19), be counted for the degree of Bachelor of Divinity. For descriptions of the Harvard courses, students are referred to the Announcement of the Divinity School, and to the descriptive pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be obtained at the Publication Office of the University.

A third supplementary list contains courses offered in the Episcopal Theological School, which are open also to students in Andover Seminary. Students who wish to count any of these courses toward the Andover degree must first secure the approval of the Faculty.

Five courses thoroughly mastered will usually be found to constitute a full year's work, and students are advised not to undertake more than that number. The introductory course in each department should be taken before electing its more advanced courses. Every student's programme for the year must be submitted to the Faculty for approval within the first week of the session.

COURSES OF INSTRUCTION
1922–23

THE OLD TESTAMENT

H1. HEBREW FOR BEGINNERS. *Monday, Wednesday, and Friday at 10.* Mr. ———.

2. HEBREW: (SECOND COURSE.) *Wednesday and Friday at 12.* Professor ARNOLD.
Syntax. Extensive reading in the narratives of the Old Testament.

[3. HEBREW: (ADVANCED COURSE.) The PROPHETICAL BOOKS OF THE OLD TESTAMENT. Half-course (first half year). *Thursday, 2.30–4.30.* Professor ARNOLD.] Omitted in 1922–23.

This course presupposes a knowledge of the elements of Hebrew, and a general acquaintance with the political history of Israel. The aim of the course is twofold: first, to familiarize the student with the Hebrew language — its vocabulary, syntax, idioms, and rhetorical forms — so that he may no longer find the reading of the Old Testament in the original tongue irksome or laborious, and may begin to appreciate those qualities of the text which remain beyond the power of the translator to reproduce; and second, to supply a first-hand acquaintance with the surviving prophetical literature of the ancient Hebrews.

4. HEBREW: (ADVANCED COURSE.) THE POETRY OF THE OLD TESTAMENT. Half-course (first half-year). *Thursday, 2.30–4.30.* Professor ARNOLD.

This course alternates with course 3. The texts to be studied are taken up in reversed chronological order. Beginning with some of the later Psalms, selections are made from the Book of Proverbs, Song of Songs, Job, Lamentations, and the ancient poems embedded in the earlier historical narratives of the Old Testament. The various attempts to determine the principles of Hebrew versification are reviewed and criticised.

5. HISTORICAL INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. *Monday, Wednesday, and Friday at 10.* Professor ARNOLD.

The aim of this course is to open the way to the historical understanding and scientific employment of the Old Testament material. It deals with the origin and history both of the Old Testament as a whole and of its constituent parts. Beginning with the Old Testament as a well-defined collection of

literary monuments, it treats of the languages in which they were composed; of the art of writing in ancient times; the history of the Hebrew text; the early Greek translations; the Aramaic versions (Jewish and Christian); the Latin Vulgate; the secondary versions; and sets forth the principles to be followed in attempting to restore the original text. Next it takes up the subject of the assembling of the books which compose the Old Testament into a closed corpus of sacred writings; the ideal constitution and subdivisions of that corpus in Jewish theology; the conditions which determined admission into the " Canon "; and, incidentally, the Jewish and Christian doctrines of canonicity and the traditions regarding the Canon. After these general matters have been disposed of, and the student has acquired an acquaintance with the terminology and apparatus necessary to further investigation, each independent literary unit contained in the Old Testament is taken up separately for a critical inquiry as to its origin and contents. The date, composition, sources, design, and literary form of each work are discussed; and as far as practicable the same inquiry is pursued with regard to the underlying literary sources. A considerable amount of private reading is assigned in this course.

[6. The Religion of Israel. *Monday, Wednesday, and Friday at 10.* Professor Arnold.] Omitted in 1922–23.

This course deals with the history of the religious ideas and institutions of Israel from the earliest times to the Maccabean age. The course is conducted by means of lectures, class-room discussions, assigned readings, reports, and papers. The following are some of the subjects treated: Primitive Semitic elements in the religion of Israel; the Mosaic stage in the worship of Yahwè; the religious institutions of Canaan; Yahwè and the gods of the land; Elijah and the Baal of Tyre; Yahwè and morality; the prophets of the Assyrian period; the Judean survival and the Deuteronomic Law; priests and prophets in the Exile; prophetic philosophy of history; Babylonian elements in the Old Testament; the differentiation of religious and political institutions in the Persian period; the Restoration in Judea; the Jewish Diaspora; Judaism and Zoroastrianism; Judaism and Hellenism; the Synagogue; personal religion; theological sects; the Scriptures and the oral law; the apocalypse and the doctrine of a Messiah.

H6. The Religion of Israel; Judaism to the end of the second century. Whole course (first half-year). *Monday, Tuesday, Wednesday, Thursday, and Friday at 12.* Professor G. F. Moore.

H10. Assyrian. *Twice a week.* Mr. Pfeiffer.

H11. Assyrian (second course). *Twice a week.* Mr. Pfeiffer.

H13. Arabic. *Monday, Wednesday, and Friday at 11.* Professor Jewett and Mr. Thomson.

H14. Arabic (second course). *Tuesday and Thursday at 3.30.* Professor Jewett and Mr. Thomson.

H17. Jewish Aramaic. *Twice a week.* Asst. Professor Wolfson.

H18. Syriac. — Brockelmann's *Syrische Grammatik;* selections from the Peshîṭa. *Twice a week.* Mr. Thomson.

H19. Syriac (second course). — Nöldeke's *Syriac Grammar;* selections from Syriac prose of the classical period. *Twice a week.* Professors Jewett and Arnold.

20. Research Course.

Professor Arnold will conduct a course in research devoted to some definite problem in Hebrew philology, Old Testament literature, or the history of Israel. The subject of the course and the time of meeting will be determined after conference between instructor and students. Only students who have satisfied the instructor that they possess the necessary equipment will be admitted to this course.

The Semitic Conference, attended by Professors and students, holds meetings once a month throughout the academic year.

THE NEW TESTAMENT

A. New Testament Greek for Beginners. Forms, syntax, readings in The New Testament. *Three times a week, hours to be arranged.* Asst. Professor Cadbury.

H1. The New Testament. *Monday, Wednesday, and Friday at 9.* (*a*) First half-year: The Books of the New Testament. Professor Ropes. (*b*) Second half-year; The Ideas of the New Testament. Professor Ropes.

[2. Readings in New Testament Greek. Half-course (first half-year). *Three times a week.* Asst. Professor Cadbury.] Omitted in 1922–23.

The object of this course is to provide students who already have a limited knowledge of the vocabulary and idiom of the Greek New Testament with a more facile reading ability through extensive, rapid reading. Besides the New Testament writings, selections from the Septuagint, the Psalms of Solomon, the Greek apocalypses, the Apostolic Fathers, the Apologists, and the papyri may be included. Emphasis is laid upon questions of language rather than of introduction and exegesis.

4. The Gospel according to John. Half-course (first half-year). *Twice a week.* Asst. Professor Cadbury.

[5. Problems in the Gospels. *Monday, Wednesday, and Friday at 3.30.* Asst. Professor Cadbury.] Omitted in 1922–23.

This course begins with a study of the literary aspects of the gospels and of their relation to each other. Then the principal historical questions relating to Jesus' life, teaching, thought, and character are discussed. The purpose of the course is to give the student a fresh and intimate view of the contents of the gospels, an acquaintance with some of the important modern English books upon the subject, and a general outlook upon the major questions of Jesus' career and immediate influence.

6. Problems in the Apostolic Age. *Monday, 3.30–5.30, and Wednesday at 4.30.* Asst. Professor Cadbury.

This course begins with a study of the book of Acts and other material dealing with the outward history of Apostolic times, but the principal emphasis is laid on questions connected with the nature of the earliest Christianity, with the religious ideas of Paul (including his relation to Jesus, to Judaism, and to Gentile thought and religion), and with other forms of Christian belief represented in the New Testament.

H8–H13. Interpretation of the New Testament. Professors Ropes, Lake, and Cadbury will give such instruction in the interpretation of the several books of the New Testament, other than those expressly announced, as may prove desirable for the needs of students. Students should consult the instructors at the beginning of the year as to the detailed work to be done.

[9. The Epistle to the Hebrews. Half-course (second half-year). *Twice a week.* Asst. Professor Cadbury.] Omitted in 1922–23.

An exegetical study of the thought of the letter to the Hebrews, based upon the Greek text. So far as time may permit, *Ephesians* and *Colossians* will be studied in similar fashion and compared with *Hebrews.*

[11. The Epistles to Thessalonica and Galatia. Half-course (second half-year). *Twice a week.* Asst. Professor Cadbury.] Omitted in 1922–23.

13. The Book of Revelation. Half-course (second half-year). *Twice a week.* Asst. Professor Cadbury.

After a survey of the extant Jewish apocalypses, the Revelation of John is subjected to a careful exegetical study based upon the English text. The sources and the meaning of the book as a whole and of its several parts, and its relation to early Christianity, are discussed.

Courses 4, 9 and 11 are exegetical, and the work is based on the Greek text.

Attention is called to the course on "Hellenistic Judaism" (History of Religions H20), offered by Professor G. F. MOORE (see page 36) and also to the New Testament courses offered by the Faculty of the Episcopal Theological School, a list of which may be found on page 41 below.

CHURCH HISTORY

[H1. HISTORY OF THE CHURCH IN OUTLINE UP TO THE REFORMATION. *Tuesday, Thursday, and Saturday at 9.* Professor LAKE.] Omitted in 1922–23.

H2. THE BEGINNINGS OF CHRISTIANITY. *Wednesday and Friday at 12.* Professor LAKE.

H3. HISTORY OF MEDIAEVAL CHRISTIANITY. *Tuesday and Thursday at 10.* Dr. LA PIANA.

Church Law and Social Life; legends of saints and ascetics; heresies and the gospel; liturgy and religious drama; cities; feudal lords and bishops; art, symbolism, and theology.

H4. HISTORY OF CHRISTIAN LIFE AND INSTITUTIONS IN EUROPE SINCE THE REFORMATION. Half-course (second half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. MOORE.

H5a. HISTORY OF CHRISTIAN THOUGHT TO THE REFORMATION. Half-course (first half-year). *Tuesday and Thursday at 12.* Professor LAKE.

H5b. HISTORY OF CHRISTIAN THOUGHT SINCE THE REFORMATION. Half-course (second half-year). *Thursday, 2.30–4.30.* Professor E. C. MOORE.

[H6. THE HISTORY OF CHRISTIAN LITERATURE (outside the New Testament) from its beginning to the fifteenth century. *Wednesday and Friday at 10, and a third hour at the pleasure of the instructor.* Dr. LA PIANA.] Omitted in 1922–23.

H7. HISTORY OF THE EASTERN CHURCHES from the Tenth Century to the Present Time. Half-course (first half-year). *Tuesday and Thursday at 4.30.* Dr. LA PIANA.

This course will deal with the type of Eastern Christianity presented by the Oriental Church after its separation from the Western, and by its theological and religious literature during the later period of the Byzantine Empire. The changes that Eastern Christianity underwent both in organization and thought under the Turkish rule and in the new national groupings will be especially treated in the latter part of the course. Knowledge of Greek is desirable although not required.

H8. The Expansion of Christendom and the Naturalization of Christianity in the Orient, more particularly during the Nineteenth Century. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor E. C. Moore.

[H10. The Reformation. *Hours to be arranged.* Professor E. C. Moore.] Omitted in 1922–23.

The eve of the Reformation; Luther; from the Diet of Speyer to the Peace of Augsburg; the Lutheran Reformation outside of Germany; Zwingli and Switzerland; Calvin and Geneva; France; the Netherlands; Scotland; the Church of England; Anabaptism; Socinianism; the Counter Reformation.

[H12. The Church in America. Half-course (first half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.] Omitted in 1922-23.

The period of the colonies and the established churches; the revivals of the eighteenth century; the American Revolution; the age of denominationalism; the struggle concerning slavery; the winning of the West; the great immigration; the modern period.

H20b. History of the Church in the Middle Ages. *Tuesday, Thursday at 11, and a third hour to be arranged.* Dr. La Piana.

In this course a special period or topic is selected each year for detailed study of the sources. In 1922–23 the 13th and 14th centuries will be studied. Ability to read Latin easily is required. Lectures and weekly reports.

H20. Special instruction in Church History for advanced students will be given by Professor Lake for the Early Period, by Dr. La Piana for the Middle Ages, and by Professor E. C. Moore for the Reformation and Modern Periods. *Hours by arrangement.*

Attention is called to the course on " The Religion of the Roman Empire at the beginning of the Christian Era " (History of Religions H7), offered by Professor Lake (see page 36 below).

THEOLOGY

[1. The Philosophy of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.] Omitted in 1922–23.

This course deals with (a) the nature of religion as an historic phenomenon, the various stages of its development, and its resultant types; (b) the nature of religious knowledge, the objective reference of religious experience, the reality of its object, the nature of faith, and the problem of doubt; (c) the religious world-view in comparison with the scientific and philosophic world-views; (d) the truth of religion as an experience, a redemptive force in history, and a philosophic interpretation. The method of instruction is by lectures. readings, and discussions.

H1. THEISM. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Professor FENN.

2. SYSTEMATIC THEOLOGY. The Distinctive Truths of Christianity. *Tuesday, Thursday, and Saturday at 9.* Professor EVANS.

This course deals with (a) the nature of the Christian religion, the reality and method of revelation; (b) the doctrine of God: his personality, character, and purpose, the truth of the doctrine of the Trinity; (c) the religious view of the world in its relation to God and as the sphere for the realization of his will; (d) the idea of man: his nature and vocation, his moral failure and need of salvation; (e) the abiding significance of Jesus: his historical career, moral character, redemptive mission, incarnation, and divinity; (f) the Spirit of God and the Christian life: the essential relation of the Spirit of God to the soul of man, the nature of the new life, the method of its production, the process of its development, and its completion in the Kingdom; (g) the final realities of life: the meaning of death, the assurance of immortality, the divine judgment, and the ultimate outlook.

The course aims to lead the student to the discovery of the ethical and religious values of these fundamental doctrines and to the realization of their philosophical validity and their systematic place in the unity of Christian truth. The method of instruction is by lectures, readings, and discussions.

H2. OUTLINES OF SYSTEMATIC THEOLOGY. Second half-year. *Tuesday, Wednesday, Thursday, and Friday at 12.* Professor FENN.

3. CHRISTIAN ETHICS. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor EVANS.

This course considers the type of moral life in which the Christian religion finds expression. It deals with the history of Christian ethics, and in particular with the current criticism of the same; next it seeks in the historical background the preparation for, and the contributions to, the Christian ideal; it then attempts to discover and expound the distinctive ethical principles of Jesus which constitute the Christian ideal.

H3. NEW ENGLAND THEOLOGY. Half-course (first half-year). *Tuesday, 2.30–4.30.* Professor FENN.

[4. SOCIAL PROBLEMS IN THE LIGHT OF CHRISTIAN ETHICS. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor EVANS.] Omitted in 1922–23.

It is the aim of this course to relate Christian ethics to the problems of our day, and thus to prepare the student to become an intelligent leader of the church and of the moral forces of society in Christianizing the social order. The lectures deal with such problems as that of the family, the organization of modern industry, the democratic state, international and inter-racial relations, etc. Students are made acquainted with the most significant literature, and are aided in practical investigation of the problems treated in the lecture-room.

5. The Psychology of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Evans.

This course deals with the distinctive nature of religion as a matter of experience, from the point of view and by the methods of psychology; the functioning of the mind in this experience; the needs which give rise to it; its varieties and types; its origin and development in the child, youth, and adult; its ways of expression and means of maintenance through worship; its relation to abnormal psychical phenomena; and some of its current phases.

Much reading of significant sources and of individual "cases," and presentation of the results are required.

[H5. The History and Philosophy of Christian Mysticism. Half-course (second half-year). *Tuesday, 2.30–4.30.* Professor Fenn.] Omitted in 1922-23.

[H6. Modern Theology, especially as influenced by Ritschl. Half-course (first half-year). *Hours to be arranged.* Professor E. C. Moore.] Omitted in 1922–23.

H7a. Philosophy of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H7b. Philosophy of Religion. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor E. C. Moore.

H8. Current Problems in Theology. Half-course (second half-year). *Tuesday, 2.30-4.30.* Professor Fenn.

[H9. History of the Christian Religion. Half-course (first half-year). *Tuesday, 2.30–4.30.* Professor Fenn.] Omitted in 1922–23.

H10. Philosophy of Religion. Half-course (second half-year). *Thursday, 2.30–4.30.* Professor E. C. Moore.] Omitted in 1922–23.

20. Advanced Study and Research. Professor Evans will arrange and supervise the work of qualified students who wish to pursue studies of an advanced character in Theology.

[H20b. Philosophy of Religion. Religion and Ethics. A seminary. Half-course (second half-year). *Hours to be arranged.* Professor E. C. Moore.] Omitted in 1922-23.

[H20c. Philosophical and Theological Method of Scholasticism from the beginning to Aquinas. Half-course (first half-year). Dr. La Piana.] Omitted in 1922–23.

PRACTICAL THEOLOGY

1. The Minister as Preacher, Administrator, and Pastor. *Monday and Wednesday at 2.30.* Assoc. Professor Sperry.

This course falls into three main divisions: (a) A general introduction to the theory and practice of preaching, covering the historical traditions of the prophetic office, its present changing conditions, the preliminary discipline of the preacher, the aims of the sermon, its legitimate content, and the most effective forms of its construction and delivery. (b) The minister's function as leader of public worship, with detailed suggestion as to the use of liturgical and non-liturgical forms, the problems of Scripture lessons, extempore prayer, church music, etc. (c) A survey of the minister's task in the general administration of parish affairs, including his interpretation of his pastoral office and his varied relations to his people.

[H1a. The Minister as Preacher. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Asst. Professor Foote.] Omitted in 1922–23.

[H1b. Parish Administration. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Asst. Professor Foote.] Omitted in 1922–23.

2. Preaching. *Wednesday at 3.30.* Assoc. Professor Sperry and Asst. Professor Foote.

Each student prepares eight sermons during the year, of which some are preached before the class in Appleton Chapel and criticised by students and instructor, and the rest are criticised by the instructor privately. Students will be expected to submit freshly written sermons, the general type of which may be prescribed by the instructor. Students in this course should already have taken Practical Theology 1 or H1.

[3. The Preacher's Use of Homiletical Sources. *Monday and Wednesday at 2.30.* Assoc. Professor Sperry.] Omitted in 1922–23.

The first part of this course will deal at length with the homiletical value and use of the English Bible, detailed consideration being given to the principal books of both Testaments. The course will then pass on to a consideration of the sermon-values of church history, the literature of Christian devotion, modern biography, poetry, drama, and fiction, — concluding with some comment upon the use which the preacher may make of contemporary tendencies in American life.

H7. Hymns and Hymn Writers of the Christian Church. Half-course (first half-year). *Tuesday, Thursday and Saturday at 10.* Asst. Professor Foote.

H8. An Introduction to the Literature of Devotion. Half-course. *One afternoon a week, two hours.* Asst. Professor Foote.

[H9. The History of Christian Worship and of Preaching. Half-course. *One afternoon a week, two successive hours.* Asst. Professor Foote.] Omitted in 1922–23.

11. The History and Development of Church Music. *Hours to be arranged.* Assoc. Professor Davison.

This course aims to give the student a comprehensive knowledge of church music, by means of lectures, discussions, and illustrations. Special stress is laid on the church music of the present day.

12. The Conduct of Church Music. Half-course. *Hours to be arranged.* Assoc. Professor Davison.

The work of this course aims to acquaint the student with the practical problems of the administration of church music. Lectures are given dealing with the choir, the organ, service-music, the expenses of church music, and allied subjects. Lectures, readings, and reports.

[13. Hymn Tunes and Their History. Half-course (second half-year). Assoc. Professor Davison.] Omitted in 1922–23.

This course deals particularly with those parts of church music which are assigned to the congregation, such as hymns, chants, and responses. The work is in part historical, but an effort is made to familiarize the student with such material as will prove valuable to him in establishing a high standard of congregational singing.

Attention is called to the following courses:

Public Speaking. H1. Fundamentals of Public Speaking and Reading. (Preparatory to H2 below.) *Two hours a week throughout the year.* Assoc. Professor Winter and Mr. ———.

Public Speaking. H2. Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course, two hours a week throughout the year, at hours to be arranged.* Assoc. Professor Winter and Mr. ———.

HISTORY OF RELIGIONS

[H1a. Origin and Development of Religion. Half-course (first half-year). *Monday, Wednesday, and Friday at 9.* Professor G. F. Moore.] Omitted in 1922–23.

[H1b. Origin and Development of Religion. Half-course (second half year). *Monday, Wednesday, and Friday at 9.* Professor G. F. Moore.] Omitted in 1922–23.

[H7. The Religion of the Roman Empire at the Beginning of the Christian Era. Half-course (second half-year). *Wednesday and Friday at 12.* Professor Lake.] Omitted in 1922–23.

H20. Hellenistic Judaism. Readings in the Wisdom of Solomon, Fourth Maccabees, and Philo, in Greek. Seminary. *Monday, 3.30 –5.30.* Professor G. F. Moore.

H20x. Professor G. F. Moore will direct the studies of advanced students of the History of Religions according to their needs.

SUPPLEMENTARY LIST No. I

Especial attention is directed to the following courses, which will be found of direct and practical value to the student of present-day conditions in the Christian church. In connection with some of these courses there is opportunity for special research under the guidance of the instructor. Courses offered exclusively under the Faculty of Arts and Sciences, which the student desires to count towards the Andover degree, must be approved in advance by the Faculty of the Seminary. Three such courses when so approved may be counted for the degree.

(A) EDUCATION AND THE PSYCHOLOGY OF RELIGION

THE HISTORY OF EDUCATION. *Monday, Wednesday, and Friday at 9.* Professor A. O. NORTON (Wellesley College). (Education HC.)

THE PRINCIPLES AND PROBLEMS OF MODERN EDUCATION. Half-course (first half-year). *Tuesday and Thursday at 9, and a third hour at the pleasure of the instructor.* Professor HOLMES and Asst. Professor CUMMINGS. (Education HA.)

EDUCATIONAL PSYCHOLOGY AND MENTAL HYGIENE. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Professor DEARBORN and Mr. E. A. LINCOLN. (Education HB.)

PRINCIPLES OF SECONDARY EDUCATION. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor INGLIS and Mr. BEATLEY. (Education H9a.)

See also Theology 5 on page 33.

(B) SOCIAL ETHICS

[SOCIAL PROBLEMS IN THE LIGHT OF CHRISTIAN ETHICS. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Professor EVANS. (Theology 4.)] Omitted in 1922–23.

[THE DEVELOPMENT OF MODERN PHILANTHROPIC THEORY AND PRACTICE. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 12.* Asst. Professor FOOTE.] Omitted in 1922–23.

THE MINISTER'S RELATION TO SOCIAL AGENCIES. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 10.* Asst. Professor FOOTE. (Social Ethics H18.)

SOCIAL DIAGNOSIS AND CASE WORK. Half-course (second half-year). *Three hours a week.* Assoc. Professor FORD. (Social Ethics H27).

COMMUNITY ORGANIZATION. Half-course (first half-year). *Three hours a week.* Assoc. Professor FORD. (Social Ethics H29).

SOCIAL SERVICE: PURPOSE, FORMS, TECHNIQUE. Half-course (first half-year). *Tuesday, 2–4.* Assoc. Professor FORD. (Social Ethics H25.)

PROGRAMS OF SOCIAL REFORM IN RELATION TO CHRISTIAN ETHICS. Half-course (first half-year). *Monday at 1.30, Wednesday, 1.30–3.30.* Dr. CARPENTER. (Social Ethics H9.)

THE KINGDOM OF EVILS. Half-course (second half-year). *Tuesday at 11, Thursday, 11–1.* Professor CABOT. (Social Ethics H16).

THEORIES OF SOCIAL REFORM IN CONTINENTAL EUROPE IN THE 19TH AND 20TH CENTURIES. Half-course (second half-year). *Two hours, once a week.* Dr. CARPENTER. (Social Ethics H15.)

(C) ECONOMICS AND POLITICS

PRINCIPLES OF SOCIOLOGY. *Monday, Wednesday, and Friday at 12.* Professor CARVER. (Economics H8.)

PROGRAMS OF SOCIAL RECONSTRUCTION. Half-course (second half-year). *Monday, Wednesday, and Friday at 10.* Professor CARVER. (Economics H7b.)

TRADE-UNIONISM AND ALLIED PROBLEMS. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 10.* Professor RIPLEY. (Economics H6a.)

PROBLEMS OF LABOR. *Tuesday and Thursday at 1.30, or by arrangement.* Professor RIPLEY. (Economics H34.)

PRINCIPLES OF POPULAR GOVERNMENT. Half-course (first half-year). *Monday, Wednesday, and Friday at 12.* Professor HOLCOMBE. (Government H3a.)

ELEMENTS OF INTERNATIONAL LAW. *Tuesday, Thursday, and Saturday at 11.* Professor WILSON. (Government H4.)

PHILOSOPHY OF THE STATE. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 9.* Professor HOCKING. (Philosophy H5.)

SUPPLEMENTARY LIST No. II

The following courses, in addition to those mentioned in List No. I, are selected from among those offered by the Harvard Faculty of Arts and Sciences, as likely to interest theological students. For descriptions of these courses, and others like them, students are referred to the pamphlets issued by the various Divisions of the Faculty of Arts and Sciences, which may be procured at the Harvard Publication Office, 2 University Hall.

THE ANCIENT WORLD

GREEK FOR BEGINNERS. Dr. GREENE. (Greek G.)

HISTORY OF CLASSICAL GREEK LITERATURE. Professor SYMTH and Dr. PHOUTRIDES. (Greek 12.)

SURVEY OF GREEK CIVILIZATION. Professor GULICK. (Greek 10.)

HISTORY OF LATIN LITERATURE. Professor A. A. HOWARD. (Latin 12.)

GREECE TO THE ROMAN CONQUEST. Professor FERGUSON. (History 4.)

RELIGION AND WORSHIP OF THE GREEKS. Professor C. H. MOORE. (Classical Philology 29.)

THE MIDDLE AGES

BYZANTINE HISTORY. Dr. BLAKE. (History 38.)

MEDIÆVAL INSTITUTIONS. Professor HASKINS. (History 20c.)

HISTORY OF MEDIÆVAL PHILOSOPHY. Professor DE WULF. (Philosophy 13c.)

INTELLECTUAL HISTORY OF EUROPE, 500–1500. Professor HASKINS. (History 41.)

POLITICAL AND SOCIAL HISTORY OF THE MOHAMMEDANS TO THE CONQUEST OF EGYPT BY SELÎM I. Professor JEWETT. (Semitic 15.)

MODERN HISTORY

CONTINENTAL EUROPE, 1815–1871. Assoc. Professor LORD. (History 30a.)

CONTINENTAL EUROPE, 1871–1914. Professor COOLIDGE. (History 30b.)

HISTORY OF RUSSIA. Assoc. Professor LORD. (History 15.)

THE EASTERN QUESTION. Professor COOLIDGE. (History 19.)

PHILOSOPHY, ETHICS, AND PSYCHOLOGY

ETHICS. Professor R. B. PERRY. (Philosophy 4.)

PRESENT PHILOSOPHICAL TENDENCIES. Professor R. B. PERRY. (Philosophy 18.)

SEMINARY IN PSYCHOLOGY. Professor MCDOUGALL. (Psychology 20e.)

SEMINARY IN METAPHYSICS. Professor HOCKING. (Philosophy 20a.)

SEMINARY IN ETHICS. Professor R. B. PERRY. (Philosophy 20d.)

ENGLISH LITERATURE

ENGLISH COMPOSITION (advanced course). Professor BRIGGS. (English 5.)

ENGLISH LITERATURE FROM THE ELIZABETHAN TIMES TO THE PRESENT. Professor BLISS PERRY. (English 41.)

MILTON. Professor LOWES. (English 11b.)

BACON. Asst. Professor WEBSTER. (English 11a.)

EMERSON. Professor BLISS PERRY. (English 63.)

BROWNING. Professor BRIGGS. (English 48.)

PUBLIC SPEAKING. Professor WINTER. (English 10.)

SUPPLEMENTARY LIST No. III

The following courses are offered in the Episcopal School. Students desiring to count any of them in satisfaction of the requirements for the Andover degree must first secure the approval of the Faculty.

THE NEW TESTAMENT

E3. The Gospel according to Mark. Half-course (first half-year). *Monday, Wednesday, and Friday at 11.* Asst. Professor Nash.

E8. The Epistle to the Romans. Half-course (second half-year). *Monday, Wednesday, and Friday at 12.* Asst. Professor Nash.

CHURCH HISTORY

E1. The History of the Church in Outline. *Tuesday, Thursday, and Saturday at 9.* Professor Washburn.

E2. History of Doctrine in Outline. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 10.* Mr. Dun.

E4. The English Church, the English State and the Papacy from the beginning to the Reformation. Half-course (first half-year). *Bi-weekly, Monday 3.30–5.30.* Professor Washburn.

E5. Four English Churchmen. Half-course (second half-year). *Bi-weekly, Monday, 3.30–5.30.* Professor Washburn.

E6. Ecclesiastical Polity. Half-course (second half-year). Professor Washburn and others.

E7. The Apostolic Fathers (in Greek). Half-course (second half-year). *Two hours a week.* Asst. Professor Nash.

HISTORY OF RELIGION AND MISSIONS

E1. The History of Religion in Outline. Half-course (first half-year). *Monday, Wednesday, and Friday at 2.30.* Asst. Professor Addison.

E2. Introduction to Christian Missions. Half-course (first half-year). *Monday, Wednesday, and Friday at 10.* Asst. Professor Addison.

E4. Buddhism and Hinduism. Half-course (second half-year). *Monday and Wednesday at 10.* Asst. Professor Addison.

E5. China: a religious and social survey. Half-course (second half-year) *Monday and Wednesday at 2.30.* Asst. Professor Addison.

THEOLOGY

E1. Apologetics: Philosophy of Religion and the Defense of the Christian Faith. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 11.* Professor Drown.

E2. The System of Christian Doctrine. *Tuesday, Thursday, and Saturday at 10.* Professor Drown.

E7. Psychology of Religion. Half-course (first half-year). *Tuesday, Thursday, and Saturday at 9.* Mr. Dun.

E8. Ethical Problems in the Light of New Testament Teaching. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 11.* Mr. Dun.

E10. A Historical Study of the Doctrine of the Atonement. Half-course (second half-year). *Once a week.* Professor Drown.

E11. Readings in Religious Autobiography. A Study of Religious Experience. Half-course (first half-year). *Once a week.* Mr. Dun.

PRACTICAL THEOLOGY

E1. Pastoral Care. *Tuesday and Saturday at 12.* Professor McComb.

E2. Art of Preaching. *Once a week.* Professor McComb.

E3. Five Preachers. A study of Personality and Method. Robertson, Newman, Liddon, Bushnell, Brooks. *Half-course. Once a week throughout the year.* Professor McComb.

E12. Religious Education. Principles and Methods of Teaching. Half-course (second half-year). *Tuesday, Thursday, and Saturday at 9.* Mr. Suter, Jr.

THE ALUMNI ASSOCIATION

OFFICERS

PRESIDENT: The Rev. Edward C. Boynton, Class of 1914, Worcester.
VICE-PRESIDENT: The Rev. Newton H. Hall, D.D., Class of 1891, Springfield.
SECRETARY: The Rev. Robert W. Dunbar, Class of 1898, Greenville, N. H.
TREASURER: The Rev. George E. Cary, Class of 1912, Haverhill.

EXECUTIVE COMMITTEE

The officers named above, and (a) *For one year:* the Rev. John Reid, Class of 1899, Franklin; the Rev. Enoch F. Bell, Class of 1906, Boston; (b) *For two years:* the Rev. Frederick H. Page, Class of 1893, Waltham; the Rev. Richard H. Clapp, Class of 1904, Northampton; (c) *For three years:* the Rev. Bruce W. Brotherston, Class of 1906, Milton; the Rev. George H. Gutterson, Class of 1878, Winchester; also the Rev. John G. Taylor, Class of 1877, Arlington, representing the Boston Andover Club.

GENERAL CATALOGUE

The General Catalogue, covering the first century of the history of the Seminary, was published in 1909 under the editorship of the late Rev. C. C. Carpenter, A.M., Class of 1875. It may be had on application to Dr. Owen H. Gates, Librarian of the Andover-Harvard Theological Library, Cambridge. Price, $1.00. A supplement is now in preparation.

FORM OF BEQUEST

I give, devise and bequeath to the Trustees of Andover Theological Seminary, of Cambridge, Massachusetts, the sum of.....dollars, to be applied to the uses and purposes of said Seminary.